

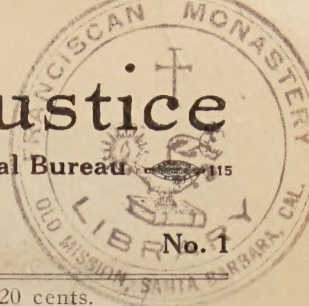
Central-Blatt and Social Justice

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The Church and Industrial Associations

I. The Church's Right to Speak

The Letter of the Sacred Congregation of the Council, addressed to Msgr. Liénhart, Bishop of Arras in Northern France, on the subject of trade unions and employers' associations, will for all time remain an important and outstanding ecclesiastical document on the vital question of the relations between Capital and Labor. It crystallizes and summarizes the teaching of the Church on the great economic and social question of industrial associations, which more than any other in this entire century has agitated the minds of men. It is not, therefore, a transitory contribution of purely local consequence, but a final and comprehensive sociological text for Catholic worker and employer.

The circumstances which led to the writing of this Letter by a Roman Congregation, whose duty it is to deal with questions of general Catholic doctrine, must first be briefly told.

It so happened that in the Roubaix-Tourcoing district of Northern France difficulties of a rather serious nature had arisen between Catholic employers and employees, which at all events came to a crisis during the year 1924. Since both parties were apparently well organized the controversy developed itself into a dispute between the work-unions and the employers' association. Spokesman for the latter was M. Eugène Mathon, President of the Employers' Textile Association. His charge was that Socialist activities had been manifesting themselves in the Christian labor unions. He put the name of his fellow employers the question, therefore, was appealed by him to Rome.

Whatever the merit of his case, it was gratifying to note that this industrial leader, acting as representative of a modern employers' association, should look to the Church for a solution of an actual and critical industrial problem, and should rest his case with the judgment of the proper ecclesiastical commission. It was a due recognition to the full right and competency of the Church to speak with authority on a subject of this nature.

A careful investigation of the past activities of Christian labor unions was undertaken. There was no hasty decision, for the answer did not appear until several years later, in 1928. In substance it was really a vindication of the workers' organizations, although it found that individual members might not have been without blame.

M. Mathon, doubtless with the fullest conviction of the justice of his cause, had attacked the militant Catholic labor unionists in the Paris dailies, denouncing them as a menace to the social peace and welfare. He had further found fault with the priests who favored the organization of social unions and clubs. Finally he had come into conflict with the Bishop of Lille himself, Msgr. Liénhart, who had privately subscribed to a collection for the families of the Catholic labor unionists, reduced to starvation by the shutting down of the Halluin factories in which many of them had been employed. The Bishop, as became a shepherd of Christ's Flock, in a public letter answered M. Mathon's attack by saying that to exercise charity to the poor and unfortunate was the first duty of the Church.

To M. Mathon's credit be it finally stated that the Bishop's offer, thereupon, to arbitrate the controversy was accepted by him and his fellow employers, with the result that the strike or lock-out was happily ended.

M. Mathon is just a typical instance of many a Catholic employer, in our own country, no less than in France, who under the same circumstances would have shared the same sentiments. Not all could possess his vivacity and aggressiveness, but neither would all possess his readiness to look to the Church for arbitration and to call upon her for a final decision in the fundamental point at issue, labor unionization.

Like many another prominent Catholic industrialist M. Mathon was able to see only the mote in his neighbor's eye. There was no objection to be found in employers' organization, it was only labor organization that was all wrong. Rome, on the other hand, was able to perceive both the mote and the beam in the eyes of the respective contestants. As for the immediate charge levelled against the definite Christian trade unions in M. Mathon's industrial district it gave the following reply:

"The Sacred Congregation feels bound to declare that in accordance with incontestable documents and the proofs it has collected, certain of the allegations made are exaggerated, while others, the most grave, attributing a Marxist and State Socialist spirit to the trade unions, are unjust and wholly devoid of foundation. Nevertheless the Sacred Congregation does not deny that the Christian unions may have been guilty of tactical errors and that certain of their members may have made use of expressions in public not wholly in conformity with Catholic doctrine."

But if this decision were all that is contained in the Letter to the Bishop of Lille by the Sacred Congregation of the Council the present articles

would never have been written. As it was, however, the learned and venerable Roman Congregation took this occasion to publish for the benefit of the entire Catholic world a complete synthesis of the principles regarding labor unions and employers' associations hitherto enunciated in the various and manifold social pronouncements of the Holy See. This document, therefore, appeared in the *Acta Apostolicae Sedis*, August 3, 1929, a year after its communication to the French labor unions and employers' association through the Bishop of Lille. It now constitutes one of the most important sociological texts for every employer and trade unionist, as well as for all who have at heart the social peace of the world. It is to be carefully conned in our schools no less than in our industrial circles.

Yet, while perfectly clear in its expression and most logical in its development, it calls for comment and explanation to bring home its full significance and pertinent application to our own conditions. This is particularly true wherever the system of Catholic, or more general Christian trade unions does not exist, and perhaps is practically unknown in its nature and history even by Catholics themselves. Such is the case above all in the United States, where radicalism has played less of a role in the labor movement than probably anywhere else in the world, and where consequently neutral unions have not rendered Catholic membership practically impossible, as in so many foreign countries.

At its very outset the Letter of the Sacred Congregation of the Council states an important fact which unfortunately both Catholic employers and workingmen have too often failed to recognize under our modern industrial system. It regards the right and duty, as well as the full competency of the Church to make final and authoritative pronouncements with reference to the labor question in so far as this touches upon the moral order. "The responsibility of the Apostolic office urges Us," Pope Leo XIII could rightly say in beginning his Encyclical on the Condition of Labor, "to treat the question expressly and at length, in order that there may be no mistake as to the principles which truth and justice dictate for its settlement."

It is in fact almost impossible to touch upon the relations between employers and employed without at the same time touching at once upon vital issues of justice or charity, with respect to which the authority of the Church must of necessity be invoked by the Catholic. Appositely, therefore, the Roman Congregation in the present instance quotes the words of Pope Pius X in his Encyclical *Singulari Quadam*, where he says:

"The social question and the controversies on the nature and duration of labor, wages, strikes are not purely economic in nature, and so susceptible of settlement extraneous to the authority of the Church."

Moral implications meet us at every step as we advance in the social question, and these can be dealt with only by recourse to religion. Hence, as

Pope Leo says, in the Encyclical *Rerum Novarum*, of the economic and consequent social maladjustments of our time: "Religion alone can destroy the evil at its root."

If Catholic employers have often ignored the Church's pronouncements on the labor question, and looked perhaps upon the intermediation of her ministers as unjustified intrusion of the sanctuary into the factory, it is also true that Catholic trade unionists have often been no less at fault. Support of their union policies, right or wrong—and at times, be it said, most decidedly wrong—was placed first and foremost, with which nothing, not even God's Holy Church must be allowed to interfere. Such, indeed, was the purely pagan principle in which they were indoctrinated by the most prominent of all their leaders, who in many other ways was deserving of recognition.

The supreme obligation of all Catholic members of employers' associations and labor unions to ponder carefully the teachings of the Church on the great moral principles, everywhere and at all times involved in the mutual relations between capital and labor, and to follow out conscientiously these teachings, as Christ commands them to do, is so obvious that it seems almost a waste of words to dwell upon it. Yet nothing is more ignored or more lightly passed over than this momentous truth, fraught with such mighty consequences for the temporal as well as the spiritual welfare of mankind.

If anywhere there is need of clearly ascertaining the mind of the Church on the part of her children, and so the mind of Christ, it is precisely in the great commercial, industrial and economic relations. The first question of every Catholic employer and employee is not to be: "What are my interests in this issue?" nor: "What is the policy of my employers' association or trade union?" but: "What, through His Holy Church, does Christ teach me, what does He desire of me, in this momentous question of union, wages, hours, conditions of work, safety devices, quantity and quality of work produced, strike, lock-out, right and duty of employer or employee, and finally justice and charity toward the ultimate consumer?"

These are not questions lightly to be spurned, nor are they questions lightly to be considered. They are often, in fact, not questions easily to be answered. In its reply to the Lille Case the Sacred Congregation of the Council took more than four years to investigate and study the entire matter. It is, therefore, pure childish folly for either employer or trade unionist to imagine that they know better than the Church. It is worse than presumption to believe that in their violent disputes they can dispense with her doctrines of justice and charity, chokeful as they themselves are likely to be at such moments with personal interests and party prejudice.

When they do by some chance come to the representatives of the Church themselves in such a struggle, it is often not to ask counsel, but to demand

that the Church take sides with them. And yet these very men, be they employers or trade unionists, may never have given one honest half hour to a study of the great Papal documents that should be the guiding light of all their industrial activities.

It is not in a spirit of bitterness that I speak these words, but merely to show how important it is even in our own day to insist upon so obvious a truth as the teaching authority of the Church in regard to the incessant moral issues inevitably involved in all industrial relations.

Precisely the same deductions we must further draw from the great Encyclical, so important for our times, on the Reign of Christ the King. "Nor is any distinction made between individuals, the home, or civil society," says the Supreme Pontiff, "since men are no less under the power of Christ when united in society than as single individuals." Christ alone can be the ultimate Head and Lawgiver of the employers' association and of the trade union. They alike owe fullest subjection and obedience to Him in every measure they propose. The first loyalty of every Catholic member of corporation, employers' association, or trade union is to Him.

In fine, it is not the function of the Church to concern herself with purely economic questions, but their moral implications can never be indifferent to her. In all these she is the mouthpiece of Christ. Hear ye her!

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The Genius of Albert the Great

The great men of the middle ages were mighty men, mighty in thought and in achievement. One of the most distinguished among them was Albert, known today as Albert the Great. His influence made itself felt not only among his contemporaries, but persevered throughout the middle ages and has survived until our own times. Albert's life was an active one. Although his activities were many and diverse, he was pre-eminently the scholar; a teacher of highest distinction; a writer, in whose works clarity is predominant. That he was an able and competent administrator is demonstrated by his success in the office of Provincial of the Dominican Order; and his competency is further attested by the administration of his diocese as Bishop of Ratisbon. In a word this man may be said to have directed the destinies of the Catholic life of his times. He traveled extensively yet never permitted the distractions, caused by change of environment, to divert him from his ideal of sanctity. Moreover, it must not be forgotten that Albert was also a prominent statesman, a counselor of kings, and an architect: the Cathedral of Cologne stands as a monument to his architectural genius.

When first I saw that masterpiece of art as it stands on the banks of the River Rhine, I was struck by the combination of its massiveness and loftiness; and this impressed me the more as it ex-

pressed the forward-looking ideal of its creator. The sanctuary and altar depict in their huge simplicity the greatness of their author. Noticing that the pulpit is of very insignificant proportions and material, I remarked to a friend who accompanied me: "Have not the people of Cologne pride enough and resources enough to furnish a pulpit in keeping with the dignity of their cathedral?" He replied: "It is a tradition here that the pulpit from which Albertus Magnus and St. Thomas Aquinas preached is good enough for the preachers of later ages; and its simplicity typifies the simple greatness of those two men, who so often used it to proclaim Christ's doctrine."

Albert was not only a man of theories and problems, but also a practical man. He is the father of experimental science. In the middle ages this science was known as the art of magic. He was the first to have collected all plants within reach in a botanical garden. He may also be justly styled the father of what moderns like to call a twentieth century discovery—experimental psychology. Another science which claims modern birth is Eugenics. Albertus Magnus treated this subject, too, thoroughly and convincingly in his writings.

For a man in our own age to publish as many as three or four books is considered a life-work. If these are scientific works, necessitating much research and reference, we are doubly impressed by the energy and industry of the author. Albert was a most prolific writer. The last Paris edition of his works contains thirty-eight volumes in quarto form. Nowadays we print our books mostly in octavo form. Albert's works would make seventy-six volumes printed in modern style. Compare with this the thirty-nine volumes in XVI^{mo}. of Cardinal Newman's writings, and one obtains an idea of the industry of this scholar. Nowadays, one attempting to engage in research work, is almost overwhelmed by the mass of production in every field of scientific endeavor. We grant that such was not the case in the middle ages. But another feature must be contended with in those days, probably even more difficult to master: Albertus Magnus, together with other great writers of the middle ages, demonstrates a surprising acquaintance with the literature of the patristic and pagan writers.

Being a priest, it is but natural that Albert's interest was mostly concerned with philosophical and theological subjects. Yet the volume and number of his writings on the natural sciences is a subject well worth considering: Minerals, biology, plant and animal life, nutrition, respiration, age, death, motion, and so on, are subjects understood and profoundly treated in his works. Memory, the senses, sleep, the intellect, are likewise subjects which modern psychologists will find profusely expounded by this great scholar. Nor were sociology or political economy neglected by him. In astronomy he was master. Besides, he was chiefly interested in metaphysical and theological studies. He published a "Summa Theologica" and wrote numerous sermons

and commentaries. All these different subjects were studied, written, annotated with quotations and references, while he was being consulted by princes and ecclesiastics, while he traveled and drew up architectural plans for churches, and while he was engaged in the administration of his Order and of the diocese entrusted to his care.

To understand fully the genius of the Doctor of the Schools, St. Thomas Aquinas, we must know his teacher, Albertus Magnus. Though both exerted a lasting influence upon their contemporaries and upon subsequent generations, the pupil surpassed his teacher. The "Summa Theologica" of St. Thomas is superior to the corresponding work of the great Albert.

The "Summa Theologica" of St. Thomas became the textbook of the scholastics. When the Council of Trent met, this Summa, together with the Bible, was placed on the table and consulted by the Fathers of the Council. In later centuries, however, scholastic studies suffered from a lack of appreciation. It was the merit of Pope Leo XIII to have revived scholastic studies, urging their resumption in his Encyclical Letter of the year 1879 on the restoration of Christian philosophy. In this Letter, the scholars of the day were urged to harmonize scholastic forms and studies with the results of modern sciences, and from these efforts has come the term Neo-Scholasticism. At the request of the same Pope a new edition of the works of St. Thomas was published, known as the Leonine edition. A translation into English was made by the Fathers of the English Province of the Order of St. Dominic.

With the revival of interest in the writings of the pupil, St. Thomas, it was only natural that a renewed interest should be accorded the works of his teacher. The last edition of the works of Albertus Magnus had been published at Lyons in the year 1651 by the Dominican Peter Jammy. Hence, one of the greatest literary tasks after that of the Leonine edition of the works of St. Thomas was the re-editing of the writings of Albertus Magnus by Abbe Augustine Borgnet. The venture consumed nine years, having been begun in 1890 and completed in 1899. The work was published in 38 quarto volumes at Paris. After the publication of this standard edition, scholars began, though slowly, to engage in research work. They aimed at showing the value of the writings of Albertus Magnus, and undertook to expound the relationship existing between the works of Albertus Magnus and those of St. Thomas Aquinas and of the other great scholars of his time.

It is very largely by comparison that one is able to appreciate the value of a work, be it in art or music or any field whatsoever. Hence only by studying the works of the great Albert may we arrive at a true appreciation of those of St. Thomas. Aquinas in his writings may be said to be super-human, almost divine. There seems to be no room for improvement. Albertus has more of the human element in his works, an element which even prevails, however great the writings. Yet he it was who prepared the way for St. Thomas. Albert the

Great does the ground-work, as it were, while St. Thomas furnishes the super-structure of beauty and godliness. And it is doubtful what would have been the results of St. Thomas' labors had he not the ground-work of Albertus to build upon.

Shortly after the re-publication of the "Opera Omnia" of Albertus Magnus at Paris in 1890-1899, scholars began to investigate particular phases of them. L. Gaul studied the relation of Albertus Magnus to the Greek philosopher Plato. Scherer wrote from the viewpoint of the pedagogue on the "Opera Omnia." Professor G. M. Manser of Fribourg investigated Albert in relation to his predecessors. The late Imperial Chancellor of Germany, Count von Hertling, when still a University professor, wrote a study on Albertus, emphasizing his influence upon the philosophy of the middle ages. In 1904, H. Sauer published a particular study of Albert's doctrine of conscience, and in 1911 another book on his Moral Theology. Recently Dr. Wilhelm Arndt published a critical study of the "Political and Social Doctrines of Albertus Magnus." This book comprises the eighth volume of the "Contributions of German Scholars to the Doctrines on Political and Social Studies" (Jena, 1929). Dr. W. Arndt treats his subject purely from an objective viewpoint; he praises Albert where praise is due, never however permitting himself to become over-enthusiastic regarding his subject. He does not fail to offer constructive criticism. Arndt studies him in his relation to Aristotle, Plato, and St. Thomas Aquinas, to Alexander of Hales, St. Augustine, St. Bonaventure, and Peter Lombard.

It is erroneously supposed that Sociology, Political Economy and the Political Sciences are modern "finds". However, the doctrine of human relationships is as old as philosophy itself. Aristotle and Plato concerned themselves with these subjects. Their opinions regarding these studies oppose each other. St. Augustine leaned toward Plato, taking what was worth-while from him and christianizing Platonic philosophy. Hence at the time of Albertus Magnus, Platonic-Augustinian philosophy was the system of the day. Aristotle had fallen into disrepute, owing in part to faulty and even incorrect translations from the Greek into the Latin. This disrepute was due in part also to the fact that the philosopher Averroes and other Jewish-Arabian philosophers had made improper use of his writings. Feeling against Aristotle was so tense at the time that a Provincial Council at Paris in 1210 forbade the study of his *De Naturali Philosophia*. Other decrees, including Papal declarations, were issued against Aristotelian studies. Later St. Thomas had translations of the works of Aristotle made for his own use, to help him in his philosophical researches. But it is to Albertus Magnus that credit is due for the restoration of Aristotle. It was not an easy task he undertook, as he was obliged to face the suspicion and prejudice of his times. Caution and determination mark his work: a Commentary on the Ethics of Aristotle. All that is wholesome and constructive he adopts from Aristotle, permeating with the truth and blessings of

Christianity the entire system of Aristotelian philosophy. Albertus christianizes the pagan philosopher. He introduces the purified Aristotelian philosophy into the Christian schools of his days.

It is by keeping this in mind that we shall be able to understand the political and social questions treated by Albertus Magnus. We must consider the spirit of the time, opposed and hostile as it was to the very name of Aristotle. Only when allowance is made for this spirit and the intentions which animated Albertus in writing a commentary on the "Politics" of Aristotle is it possible to understand the full value of the following declaration: "I give in this book only what has already been said [by Aristotle] and I demonstrate the reasons and causes therefor. As in all philosophical books, I have not proposed my own viewpoint, but I have reproduced to my best that of the Peripatetics."

It is with special reference to the political teaching found in his commentaries of Aristotelian ethics and politics, that Albertus Magnus may be rated as a universalist. Modern writers frequently claim it to be an accomplishment of the last few centuries to have analyzed the political state and to have reduced it to the sum-total of individual citizens. Materialists, German, French and English, have followed the school of Rousseau and have declared themselves individualists. They insist that the individual is the primary, original and supreme being upon which the political state is based. According to them the State receives its all, its *raison d'être*, from the individual. The individual may concede or take from the State his own rights and privileges. Albertus Magnus disproved this fallacy several centuries ago. To him the State and society are more than the sum of their parts; the political state is something above the citizen, an institution which is self-existent, endowed with authority and rights, independent of the will of citizens to concede or withhold these rights.

Though Albertus upholds the self-existence of the State, he does not deny that historically and mathematically the State may be composed of parts, but his contention is that the smallest part is not the individual, but the family, in contradiction to those who claim that individuals compose the State. In taking this viewpoint all pagan ideas are foreign to him. Albert the Great is essentially Christian. He builds the State upon the foundation of the family. The family is the smallest unit. The next higher unit is the community of families, or the village; and the community of the villages is the State.

The primary purpose of the State is not to protect the citizen. Political power is not and should not be the first aim of the State. Nor is it the primary purpose of the State to enable people to amass and enjoy wealth. To Albertus Magnus the State is not an industrial or material institution, as is the claim of Karl Marx and all Socialists, nor is it formally an enforcer of right or the executor of laws and regulations. Nor is the State in his mind merely a cultural organization, set up to enable the

citizens to advance culture and civilization. In the Christian sense and the sense of Albert the Great, the State is an ethical institution, a society of Christian families united to pursue moral, ethical ends. In the State the citizens must find moral life and ethical principles by which they are to be guided. The moral perfection of the family is the primary object of the State. Albertus does not deny the protective purpose of the State; he does not prohibit the collection of wealth; he does not oppose the right of the State to administer justice, to advance culture and civilization; the primary object of the State, however, in his mind is to lead the *family* to a higher and more perfect realization of the *moral* life. In the State, each citizen is to live a moral life; not as an independent individual, but as a member of the moral unit: the family. With these ideals as guides, the State must exercise its various functions, administer justice, enforce the natural law, regulate its internal policies and its external politics, educate citizens to become God-loving members of the political institution.

Albert the Great knows no other political organization than the Christian State. He re-states and re-establishes the principles laid down by Aristotle. But he goes beyond the pagan philosopher. He christianizes these principles, leavening the pagan Aristotelian principles with the leaven of Christian morality.

Although primarily a theologian, Albertus Magnus takes great interest in the physical life of the State, the family and the citizen. Military duty, the creation of wealth, the training of youth by physical exercise, the care of the body, the education of children, the conception of the human being, precautions for the protection of the unborn child, the birth and early life of the infant, the life of the boy and the special protection of the girl, motherhood and fatherhood, all are special studies of interest to, and treated by, Albert the Great.

Albertus Magnus christianized the pagan philosophy of Aristotle. Others have perfected this system; but he was the first to break through the opposition of a hostile world. Others have followed in his footsteps and pressed on toward final victory and triumph. His pupil, St. Thomas, is greater than the master; but the master gave much to the pupil. The Church realizes the everlasting greatness of Albertus Magnus. At present Rome has under consideration the intention to confer on this worthy and deserving son the title of Doctor of the Church.

Albertus Magnus was great in his achievements. He was mighty in his influence. He still lives: *Non est mortuus, qui scientiam vivificavit*: The man who gave life to science is not dead.

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Woe to the people who are incapable of limiting the sphere of action of the State. Liberty, private activity, riches, well-being, independence, dignity, depend upon this. FREDERIC BASTIAT

American Agriculture and International Affairs

This report¹⁾ aims to outline the relations between American agriculture and international affairs. It will not attempt to analyze the relations between the agricultural situation in any of the foreign countries and international affairs. This would be impossible within the narrow limits of this report, in view of the wide diversity among nations as to natural resources, extent of territory, and degree of industrial development. Moreover, what is said of American agriculture and its bearing on international relations, will, with proper allowances, apply to foreign countries.

The present report will cover the following headings:

- I. The City-ward Movement in the Industrial Nations;
 - II. The Causes of the City-ward Movement in the United States;
 - III. The Effects of the City-ward Movement on International Relations;
 - IV. The Ethical Values Involved;
 - V. Proposals and Recommendations.
- I. The City-ward Movement in the Industrial Nations*

Two trends in the world population are discernible during the nineteenth century: First, an enormous increase in population; and secondly, a marked tendency of peoples to live in cities. In 1800, the population of the world was about 850 millions; in 1900, it was about 1700 millions. Thus the increase in the last century alone equalled the increase in all the centuries preceding it. In the second place, throughout the past century and up to the present time, the peoples of the various nations have shown a marked tendency to concentrate in cities. In fact, the large city is a distinct product of the nineteenth century. At present there are nearly forty cities in the world with a population of over one million, whereas a hundred years ago, barring the congested districts of China, there were not more than three. Moreover, the population centers of Europe which were fairly large in 1800, showed enormous increases during the last century. London and Berlin were ten times, and Paris six times, as large in 1900 as in 1800. The rate of increase per decade has been even greater since 1900 than before.

At present, there are approximately 86 million people in the United States, living in cities, towns, and villages; and 31 million living on farms and in the open country. This means that for every 100 persons on farms there are 280 persons in cities, towns, and villages. In 1880, for every 100 persons on farms there were only 130 persons in cities, towns, and villages. The number classified as non-

agricultural at present, is, therefore, more than twice that of 1800. The same trends appear if the data are taken for the working population alone. In 1880, 44 per cent of all persons gainfully employed were engaged in agriculture, and 56 per cent were engaged in non-agricultural occupations. In 1920, the percentage for the former was 29, and that for the latter was 71.²⁾

The European countries exhibit the same trend toward urbanization as does the United States. According to the latest censuses the populations of the United States, England and Wales, Germany, and France are classified as follows:³⁾

	Urban	Rural
United States	51.4	48.6
England and Wales ⁴⁾	79.3	20.7
Germany	64.4	35.6
France	46.3	53.7

In the United States the number of persons engaged in agriculture in each 1000 persons of the total occupied population is 262; in Great Britain it is 68; in Germany, 353; and in France, 415. In each of these countries the number engaged in agriculture is considerably less than before the World War. Since the pre-war years the number in the United States has dropped from 330 to 262; in Great Britain from 78 to 68; in Germany from 384 to 353; and in France from 424 to 415. It is to be noted that the greatest decrease during this period took place in the United States.⁵⁾

The foregoing data show that industrialization has made the greatest strides in Great Britain. This is due chiefly to the fact that Great Britain began to develop her manufacturing industries long before the other countries began to do the same. Since 1750, the British policy has been to import raw materials such as cotton, wool, and iron ore; manufacture them into finished products; and export them. This policy has resolved itself into a conscious aim of employing the largest possible number of workers in the manufacturing industries at home, and endeavoring to secure food for them through trade abroad. Thus it is said that the English people get their bread and meat from the bottoms of vessels. It is estimated that at present England grows only enough food to feed her own people less than three days a week. Food for more than four days of each week must be imported.

II. The Causes of the City-ward Movement in the United States

The causes of the city-ward migration in the United States may be reduced to two. They are (A) economic and (B) social.

(A) Economic Causes. Looking at the problem in its historical background, it is seen that the chief economic factor in moving the population from

¹⁾ This article is, with slight omissions, the Report of the Committee on Agriculture, the Catholic Association for International Peace.

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²⁾ National Industrial Conference Board: The Agricultural Problem in the United States, p. 46.

³⁾ League of Nations, Geneva: Agricultural Problems in Their International Aspects, p. 412.

⁴⁾ The Statesman's Year Book, 1929, p. 16. The figures for England and Wales, however, are not strictly comparable with those for other countries.

⁵⁾ League of Nations, op. cit. p. 416.

farms to cities during the past century has been the invention of power machinery. Machinery has worked in two ways in stimulating city expansion. It has operated in the city itself by attracting people from the farms; it has operated on the farm by expelling surplus farm labor to the city. First, it has drawn individuals and families to the cities from the farms. The mechanized mills and factories of the city needed men and women to operate them, and they reached out to the farms with the lure of higher wages and shorter hours, and gathered them into the cities. It should be added that machinery has also played an important role in drawing newly arrived immigrants into cities. Since 1860, immigrant men and women, after their arrival in New York City, have settled in such industrial centers as Philadelphia, Chicago, and Detroit. They could readily find work in unskilled machine occupations in the large cities, but could not take up farming, as they lacked the capital necessary for land and equipment.

In the second place, the invention of machinery has been a powerful factor in sending boys and girls from their farm homes into the city. Because of the increased use of farm machinery, they were left without work on the farm, and they went to the cities and towns to find gainful employment. The National Industrial Conference Board has attempted to estimate the effect of farm machinery on farm emigration. According to the Board's report the amount of machinery on the farm has increased ten-fold per farm worker since 1850, and about 18 million persons otherwise necessary for farm production have been released for other occupations.⁶) In the harvesting of wheat, oats, barley, rye, and maize, Quaintance estimates that machinery has effected a saving in manual labor of nearly 50 per cent from 1850 to 1900. From 1898 to 1926, agricultural output per worker increased 53 per cent, and this increase was due mainly to the increased use of farm machinery.⁷)

Nor is this all. Many foodstuffs formerly prepared by hand on the farm are now manufactured with the aid of machinery in the cities. Chief among these foodstuffs are milled flour, meat, vegetable products, butter and cheese. The extent of this change may be estimated by remembering that 29 per cent of all the persons working for wages in towns and cities are employed in industries which directly or indirectly prepare food for consumption. These industries include those manufacturing farm machinery, fertilizers, and other production goods used on the farm for producing foodstuffs; the slaughtering, canning, and preserving industries; and the industries distributing food to the general population. Thus it is easy to see how machinery has driven hundreds of thousands of boys and girls from their farm homes by making their labor unnecessary on the farm.

FRANCIS J. HAAS, Ph. D.
(To be continued)

Breaking With Liberal Economic Theories

A considerable number of Trade Practice Conferences are conducted in the course of each fiscal year by the Federal Trade Commission for the purpose of eliminating unfair trade practices and otherwise rationalizing methods of production, distribution or competition in industry.

The evidence of Mr. Johnson, representing the Commission at the hearing, conducted by Sub-Committee of House Committee on Appropriations on January 9, illustrates well the purpose of these conferences and the results obtained. To the question by Representative John W. Summers, "To what extent are you succeeding in that work?" Mr. Johnson replied:

"It has been very successful. I will illustrate it by giving this instance: We held a trade practice conference with the correspondence school industry. The correspondence schools constitute an enormous business in this country. At the time we held the conference, the Commission had on hand 99 specific complaints against 99 separate schools as to unfair advertising, misrepresentation, and false statements. Through the medium of our conference, we were able to adjust the complaints for that entire industry. We were able to dispose of those 99 cases at one conference. In terms of money that means something like this: If we had proceeded with those 99 cases, it would have cost an average of \$2,500 to try each case. This conference cost us only a few hundred dollars each, and those members of the industries discontinue practices which they agree among themselves are unfair and harmful to them. The experience we had in the trade practice conference of the correspondence schools might be multiplied 99 or 100 times."¹)

The efforts referred to represent an important development in the economic life of the nation. Numerous other cases of the same nature are discussed in the *Annual Report of the Federal Trade Commission for the Fiscal Year Ended June 30, 1929*. Another important activity engaged in by the same Commission is reported on under "Orders to Cease and Desist" in the document just referred to. Complaint No. 1342 may serve as an illustration:

"In the matter of George M. Rubinow, trading under the name and style of Rubinow Edge Tool Works. Charge: Unfair methods of competition are charged in that respondent, engaged in the business of manufacturing tools, makes use of the term 'steel,' 'cast steel,' etc., in advertising and branding tools composed of a metal other than steel.

"Disposition: After trial, an order to cease and desist was entered May 1, 1929."

Efforts of this nature, so foreign to the spirit and practices of the past century, dominated by the principle of unrestricted liberty of economic action, mark the advent of far-reaching changes, of a new conception of economic policy, indicating a definite break with the theories of the liberal school.

Unfortunately, the danger that the pendulum may now swing too far to the other side, of far-reaching supervision and interference by public, especially Federal authorities, is imminent. While the Federal Trade Commission does leave the decision regarding the measures to be adopted for the purpose of eliminating undesirable trade practices largely to

⁶) Agricultural Problem in the United States, p. 110.

⁷) President's Conference Committee, Recent Economic Changes, Vol. II, p. 452.

¹) Independent Offices Appropriation Bill for 1931, Hearings of Sub-Committee, etc., Wash., 1930, p. 125.

those engaged in an industry, it is after all the State that must enforce whatever laws and regulations may have been established to safeguard consumers against deception and fraud.

Neither manufacturers nor commercial organizations possess the police power the Guilds enjoyed, who watched over the products turned out by their members and could fine, suspend or expel any individual craftsman discovered to have dishonored his trade by unfair or dishonest practices. This is by far the more desirable method of supervising production; self-policing is always preferable to policing by public authorities. F. P. K.

Warder's Review

The Church and Culture

Professor R. H. Lowie, of the University of California, has written an interesting work on the question: "Are We Civilized?"¹⁾ Being the story of "human culture in perspective" it could scarcely avoid touching on the relations of the Church to culture and science. It is worth while to state some of his conclusions on this subject. As the author is an authority on the cultural history of man, these conclusions are all the more significant.

Discussing the attempts made by the Austrian physician Ignaz Philipp Semmelweis (1818-1865), to reduce the mortality rate among mothers in the Obstetric Clinic of Vienna, Dr. Lowie writes: "It is a favorite pastime of some historians to paint a lurid picture of the Church arresting progress. But it was not the Church that hounded Semmelweis or put obstacles in his path. It was the illustrious Virchow who remained skeptical until it was too late to encourage the bold innovator."²⁾

Again, speaking of the stumbling-blocks that have been used to thwart the progress of science, he says: "For many authors the Church is the chief scapegoat in the history of science. But the Church did not invent Babylonian astrology nor the numerical mysticism of Pythagoras. She neither set Tycho de Brahe to set horoscopes, nor did she explain child-bed fever by the influence of the atmosphere. When science stagnates, it is mainly because scientists are not equal to their tasks—because they are hide-bound worshippers of the past."³⁾

The work of Professor Lowie is, moreover, a strong vindication of the relatively high cultural status of savage or primitive man, and a frequently humorous picture of the shortcomings and glaring defects of our own "Western culture."

Preparing the Soil for the Seed of Revolt

While several million unemployed men and women depending on wages have experienced a sad winter, and while declining prices of farm commodities are worrying the producers of our staple foods, members of the "smart set," sojourning pleasantly in Florida, are said by the New York *World* to have gone "fight mad." A despatch from Palm Beach, dated February 22, and printed in the Women's

Section of the Sunday edition of February 23, reports:

"Ultra fashionable Palm Beach has gone fight-minded. The boxing tea has supplanted the The Dansant, and now the exclusive Oasis Club has thrown open its haughty portals to the professional bruiser, and Society with a capital S has adopted prize fighting as its latest fad. The millionaire Social Registerites, bored to distraction with their bridge parties, getting tanned, the ocean, the palm trees and their idleness, and having run the gamut of artificial amusements, are completing the cycle around to the primitive pleasure of fighting."

One of the leading members of the Oasis Club, "the millionaire Edward F. Hutton," the same despatch claims, "has become so interested in the boxing game, that he has gathered together a 'stable' of boxers, much as a wealthy sportsman gathers a stable of thoroughbred horses. Mr. Hutton has engaged Walter Monahan, the man who trained Jess Willard for his championship fight with Jack Johnson, which resulted in the gigantic Negro losing the world's title, and also trained Gene Tunney at one time, to supervise the training and the handling of his stable of battlers."

News of this nature must inevitably draw the attention of the under-privileged and destitute to the unrighteous manner of spending money on luxuries of every possible kind, indulged in by not a few of the rich. Let the mass once come to realize such a state of affairs, and that their plight and inability to better their condition are to a degree the result of greed fostered by luxury, and the soil in which dissatisfaction is easily propagated will be prepared for some clever sower of just such seed as that which flowered in France after 1789 and lately in Russia.

From State-Owned Timber and Mineral Lands

The uncritical acceptance of the theories of laissez faire—chiefly a reaction against Mercantilism—by the American commonwealths led to their disposing of timber land and mineral rights regardless of potentialities and the services they might in the future render the people. Everything was left to individual enterprise in accordance with the doctrine that the State was not to interfere with the economic endeavors of its citizens, or compete with them. Consequently there developed lumber, coal, oil and other barons, who made the best possible use of the opportunities presented them.

The State of Minnesota was an exception in this regard, thanks to the foresight and influence of a few Scandinavians, who insisted mineral rights should be reserved to the State. In consequence this commonwealth received \$1,500,000 in royalties and rentals from mining companies holding leases on State lands for the quarter ending September 30, 1929, according to a statement by the State Auditor, Ray P. Chase. This is the largest amount ever paid for ore removed in any one quarter in the history of mining on state-owned lands. The largest single check was for \$796,959.29, and came from royalty on ore received from the Messabe Mountain mine.

The greater part of this money was devoted to

¹⁾ New York, 1930. ²⁾ L. c. p. 258. ³⁾ L. c. p. 281.

educational purposes, relieving, one may believe, to a large extent the taxpayer's burden. The School Fund received \$1,283,000.00; the University Fund \$24,100.00. Permanent Trust Funds of the State of Minnesota, created in this fashion from the income from land sales, timber and mineral royalties, now amount to \$72,250,000.¹⁾

Had the men who drafted the constitutions of various other states carved out of the Illinois country, the Louisiana Purchase and the territory ceded by Mexico not been influenced by the theories of the liberal school, all of them might now be as fortunately situated as Minnesota is. There were turned over to Wisconsin and Michigan natural resources quite as valuable as those now held by that State; but both profited very little thereby, except insofar as the proceeds from the sale of land and the wealth produced by those occupying it assisted in the economic and cultural development of those commonwealths.

The comparison between the income Minnesota receives from royalties, and the lack of income from the same source in the majority of other states of the Middle West, once equally endowed, offers a striking illustration of the influence of theories on the affairs of men.

Illiterate but Free from Two Scourges

Newspapers published in Illinois recently announced to the people of the State and the world that syphilis was "a big problem" in the commonwealth. According to Dr. Andy Hall, State Health Director, 12,699 cases were reported in 1928 to the State Department of Public Health and there was good evidence to show that not more than 50 per cent of patients who come to the attention of physicians were reported. This would indicate the presence of fully 25,000 luetics who first came to the attention of physicians in Illinois in that one year. During the first 11 months of 1929, 12,111 fresh cases were reported. "Educating the young and requiring careful medical examination of both contracting parties prior to marriage," Dr. Hall believes, "are the two methods that will ultimately free the world from syphilis and gonorrhea."

Writing in defense of a people much maligned at a time when England's industrial and financial greatness had dazzled all Europe into believing Liberalism the salvation of nations, Victor Hehn, a distinguished scholar, anti-clerical, if anything, as far as his attitude towards the Catholic religion was concerned, says that, while one would see in those sections of Italy where malaria was prevalent feeble and pale people, "neither whiskey nor syphilis, these two angels of destruction of modern humanity," were to be found, in that country, or if so only in a mild form.²⁾

The eminent scholar³⁾ expressed this opinion at

1) From statement furnished by Mr. Ray P. Chase, State Auditor and Custodian of State Mineral Timber and Agric. Lands. Comp. also his leaflet: Minnesota, Her Wealth in Land, Timber, Iron, etc., St. Paul, 1929.

2) Hehn, V. Italien. 4. ed. Berlin, 1892, p. 78.

3) Hehn was called "the last of the Humanists"; his

a time when the 'education' most people of our country have in mind, when using the term, was sadly neglected in Italy. But there is another education, that has nothing to do with the ability to read, write and cipher, or with the knowledge of universal history, geography or hygiene, as imparted in schools. It is not so much concerned with *Aufklärung* as with the observance of the fundamental ordinances of nature and the Commandments of God.

The Italians were in the mass an illiterate lot sixty or seventy years ago; but nowhere was to be found among them the terrible degradation witnessed at the same time in the slums of London, Liverpool, and—to the eternal shame of Democracy—also New York!

Victor Hehn agrees with Alfieri's opinion: *la pianta uomo nasce piu robusta in Italia che in qualunque altra terra*. Chiefly due, we believe, to the moral and social forces that were ever active among the people of the Italian peninsula. They also made, to mention another achievement, of the Italians a sober people without the imposition of prohibition!

Contemporary Opinion

Every nation has something to contribute to the welfare of humanity. World-wide free trade is undoubtedly too much of an ideal to be practically valuable, yet moderation with respect to protective policies is to be zealously counseled. Equality of trade relations is of utmost importance if a profitable community of interests is to prevail. . . .

The war of tariffs might be written on many pages of the history of imperialistic capitalism. It would be a bloodless record in most instances, but not a record without its details of misery and unhappiness; a record full of bitter, nationalistic sentiments, of mutual recriminations, of jealousies, hatreds, and plans of revenge.

V. REV. A. J. MUENCH, D. S. Sc.¹⁾

The very thing that we have feared has happened—we find that the Federal Farm Board has sent out advice (or it might be considered instructions) to county agents, in the following words:

"You can, without reservation, tell your farmers to put the marketing of their crop into whatever local unit which will have its sale made under control of the national agency."

We believe that in this action the Federal Farm Board has not been wise. The board will find it impossible to effectively control or supervise local marketing and manufacturing units to a point where they will display efficiency and the highest order of

scholarly and at the same time fascinating work, Kulturpflanzen und Haustiere in ihrem Uebergang von Asien nach Griechenland und Italien, sowie in das übrige Europa. 6. ed., Berlin, 1894, indicates why that title should have been bestowed upon him.

1) Causes of Gubernational Unrest—Liberalism and Capitalism. *The Salesianum*, St. Francis, Wis., Jan. 1930.

management when all stimulation vested in competition with others is removed.

W. F. JENSEN¹⁾

When riots occur, when policemen club a mob, everybody gets angry. Some get angry at the policemen, some at the mob. Our notion is that the unemployed have an inalienable right to stand about city halls, state capitols, and the Capitol and White House at Washington, until somebody besides a policeman takes cognizance of their situation. We suggest that if anyone wants to get angry, he direct his anger against the business leadership and the political parties which have seen crisis after crisis of unemployment arrive without doing anything to prepare against the next one; which prate of prosperity but cannot cope with depression. And we suggest that the anger be continued after prosperity has returned again, unless, while good times are still here, our government agencies²⁾ adopt a permanent policy of dealing with unemployment—by far the blackest evil of industrial civilization.

The New Republic

The prison is the enigma among modern institutions. It is like the Sphinx: everyone knows it is there, but no one knows what it is there for. Is it just a place of punishment where a vindictive society works hurt upon the bodies and minds of men who have broken its laws? If it is, we should know it and proclaim the fact boldly and without hypocritical pretenses. Is the prison a place of isolation or segregation—a sort of moral pesthouse where persons with uncontrollable anti-social instincts are kept from contact with their fellow-men? If so, why are persons sick in the head permitted to re-enter society and spread contagion before their diseases are cured? Is the prison a place of reformation where offenders against the law are shown the error of their ways and taught and trained to become useful members of society? If so, why are men prevented from helping their dependents and denied every opportunity to make a living or to learn how to make a living? And why are they sent back into the world penniless, softened by idleness and with minds and bodies corrupted by prison disorders?

RALPH CHAPLIN,
in *The Forum*³⁾

Nations are resolved, in the words of the King's speech at the London Conference on Naval Disarmament, to "stop the grim and immense tragedy of war." This they propose to do by restrictions

¹⁾ From a leaflet published by the American Association Creamery Butter Manufacturers, Chicago, Jan. 1930.

²⁾ It is characteristic of the leaning of *The New Republic* towards State Socialism that it should insist "our government agencies" should adopt "a permanent policy of dealing with unemployment." Why not a good word for self-help and mutual help, the State adding what individuals and groups may not be able to accomplish?

³⁾ Prison Blight, I. c., March, 1930. Mr. Chaplin, commercial artist, served one year in Cook County Jail and four years in Leavenworth Prison as a political prisoner. 1930.

on the machinery of war. Can they not also resolve to stop the grim and immense tragedy of world-unemployment? This they can also do by restrictions on that other machinery which is the armament of industrialism, and which is used in the wars of commerce and trade rivalries just as the big gun and the battleship are used in the rivalries and wars of nations.

Is the ideal too great? Is it impracticable? Is the problem too vast? These were the criticisms leveled at those who first proposed the restrictions of armaments, smaller navies, the abolition of war; and today the powers of the world have come together to make the proposal a practical reality, to solve the problem and to attain the ideal that was declared unattainable.

If the nations of the world can thus unite to stop the tragedy of war, surely the industrial parallel is not beyond the wit of willing men.

Let the world's leaders of industry come together, let them resolve on the restriction of industry's armaments and thus put a stop to the equally grim and immense tragedy of world-unemployment.

T. W. C. CURD, *Catholic Times*, London

The Canadian Wheat Pool is receiving a great deal of newspaper publicity at the present time. It is commanding the attention of all classes of our citizens, as well as of the people of other countries. There is probably no body of men in Canada carrying responsibilities greater than its directors. Their decisions directly affect the welfare of their 141,000 constituent producers, who represent, with their families and dependents, probably 700,000 people. Indirectly the whole economic structure of the country is seriously influenced thereby, and the welfare of nearly all our people.

It must, therefore, in these anxious days, be the source of much satisfaction to the directors of the Pool that not only have the banks and the experienced business minds of the country endorsed their marketing policy, and concurred in the considerations upon which it is based, but that representatives of organized labor in the West have expressed approval. As diminution in the flow of wheat to the markets reduces demand for labor in transportation, and indirectly slows up the call for other services, this unselfish attitude is particularly encouraging.

If there were any desire artificially to force prices beyond levels which are reasonable and equitable, it is certain Canada as a whole would not be at the back of the Wheat Pool policy. The Western grain growers are not seeking profits out of the consumers. In no part of Canada is the profit motive in business so extensively in public disfavor. All they desire is a fair return for the labor of production, and reasonable compensation for the use of the capital employed therewith. To that they are in equity entitled.

*The Canadian Co-Operator*¹⁾

¹⁾ Organ of the Co-Operative Union of Canada. Feb. 1930.

CATHOLIC ACTION

During the past twenty years the Society of St. Vincent de Paul at Port of Spain, Trinidad, expended \$48,500 on the housing of the poor of the city.

The Catholic Association for International Peace will hold its fourth annual conference in Washington on April 22nd and 23rd. One session is to be devoted entirely to the discussion of: "Haiti and Its Problems."

The Association publishes the "International Relations News Letter" and has brought out a number of valuable brochures, contributions to the discussion of international affairs, with a special bearing on dangers to international relations and peace.

While race feeling runs strong in South Africa, the Catholic African Union helps to assuage the bitterness between white and black by uniting both peoples about the conference table.

On the occasion of the third annual Congress of the Union at Mariannhill, Dr. Loram, of the Government Native Affairs Bureau, wrote to Father Bernard Huss, the leader of the Congress, that South Africa lacked just such organizations seeking a solution of race questions through constitutional means. The Union represents a federation of Catholic organizations, all of which possess an independent life, but which maintain a central office, and meet annually for common problems.

A successful regional meeting of the Catholic Conference on Industrial Problems was held at Pittsburgh on February 24 and 25.

Two full sessions were devoted to the presentation by speakers and to the discussion of the subject of wages; one session to unemployment; the fourth to the organization of industry, and the last to violence in labor disputes. At the dinner meeting, an established feature of the conferences, Dr. J. E. Hagerty, Pres. Natl. Conf., spoke on Pope Leo's Encyclical in the Light of Present Day Teaching; F. P. Kenkel on Rationalization and the Human Factor, while Rt. Rev. Hugh C. Boyle, Bishop of Pittsburgh, who had sponsored the meeting, treated of The Church in Its Relations to Industry.

Cardinal Van Roey, of Malines, Belgium, has intimated to Apostleship of the Sea headquarters that a committee has been formed, under the direction of Msgr. Jansen, V. G., to organize Catholic sailor-services at Antwerp, and that a Belgian ex-army chaplain has volunteered to devote himself entirely to work amongst the sailors in that port.

Bremerhaven is the only other port in the world in which there is a priest devoted entirely to work amongst merchant seamen, but there has been a remarkable growth in the number of priests who are giving special attention to the needs of seamen in recent years, and there are at present ninety-five hon. chaplains of the Apostleship of the Sea in ports outside the United Kingdom. The latest additions to the list of hon. chaplains are at Puerto, Colombia, Colon, Balboa, Corinto (Nicaragua), La Libertad (El Salvador), Mazatlan (Mexico), Montevideo (Uruguay) and Bilbao.

FEDERALIZATION OF POWER

Speaking before the American Philosophical Society, of Philadelphia, on March 26, Representative Beck, a former Solicitor General of the United States, listed the following as changes from the

original intent of the framers of the Constitution, in addition to the 18th Amendment:

"The perversion of the taxing power, whereby the Federal Government assumes powers never granted to it; the even greater perversion of the power of appropriation, whereby the Federal Government has persuaded the States, by the moral bribery of Federal grants, to yield their reserved powers; the destruction of the equitable principle that direct taxation should be apportioned among the States in proportion to political power in the House of Representatives; the denial by the Senate of the right of the States to choose their own Senators, except by and with the advice and consent of the Senate.

"And the denial of the right of the States to determine, in respect to their local conditions, the qualifications of an elector; the slow destruction of the power of the State over domestic commerce by the expansion of the Federal commerce power; the creation of numerous bureaus and some departments to effectuate purposes, which are not within the sphere of Federal power; the socialistic experiment of aiding failing industries by grants from the Federal Treasury; the perversion of the taxing power to redistribute wealth; the appointment of diplomatic representatives to represent our country in foreign lands without the sanction of the Senate; the power to declare war without the consent of Congress by acts which make war inevitable."

FEDERAL AID TO STATES

The Secretary of the State of Iowa, Edward M. Smith, has issued a statement attacking the system of Federal aid. He says:

Federal aid, or so-called 50-50 legislation, has resulted in the establishment of a good many State departments which would never have been considered except for the bribe offered by the Government.

Fifty-fifty legislation is unwise, is wasteful and is a violation of the American principle of self-determination and government. It is a sandbagging process under cover of law.

It is a method whereby the 1,200 and some lobbyists at Washington have been able to put over measures in Iowa and other States that have not been wanted by a majority of the people. In other words, Federal aid is a sort of legislative bribe to the legislature.

Federal aid has given Congress control in State legislation that the Federal Constitution never intended Congress to have.

JUVENILE DELINQUENCY

The influence of broken homes on juvenile delinquency in St. Louis was stressed by Prosecuting Attorney Albert Schweitzer in his address to the members of the South St. Louis Republican Women's Club:

"The records of our reformatories shows that from 75 to 80 per cent of the population of those institutions are made up of boys and girls from broken homes. It is further a significant fact that 50 per cent of the cases of truancy in the public schools occur in homes broken by death, desertion, or divorce.

"Juvenile delinquency reflects the condition of the home. The promiscuous granting of decrees of divorce on non-meritorious charges where children are involved, together with the inability to control children by present day parents, are important factors."

Playgrounds were declared to be an important factor in reducing juvenile crime by Circuit Judge M. Hartmann in an address to the Women's Chamber of Commerce of St. Louis.

"It requires \$430 to keep one juvenile delinquent in a reform school one year and that amount will provide adequate playground facilities for 10 children," Judge Hartmann said.

"A survey has indicated that one playground will reduce delinquency in a given neighborhood 50 per cent."

PENOLOGY

A surplus of prisons and jails is the agreeable situation with which the British Home Secretary, J. R. Clynes, is confronted. With only half as many prisons now as there were a century ago, and with not fewer than twenty-seven closed since 1911, Mr. Clynes now proposes to close a number of others to prevent the supply from exceeding the demand.

"We are able to pull down the prisons," he is quoted as saying, "partly because we have fewer wrongdoers, and partly because we keep the people out of such places unless it is absolutely necessary." Slow-going Britain, which incidentally seems to be a stranger to the "third degree," "sees crime and criminals on the wane," the *Nation* writes, "while alert and up-to-date America multiplies its criminal statutes, crowds its prisons and jails with offenders, and arrests suspected persons by the hundreds or thousands in spectacular raids."

STABILIZING EMPLOYMENT

Word has recently come from the Baltimore and Ohio Railroad that the shop unions and the management have agreed to a definite program whose purpose is to stabilize the jobs of its present force of shop employes for the balance of the year, a program which exposes the railroad to the risk of exceeding its yearly equipment maintenance allotment by two million dollars. The accomplishments of the Canadian National and its shop unions along similar lines are equally striking. Despite the failure of the Canadian wheat crop and the prevailing business depression, this railroad refrained from laying off shopmen when the ebb of traffic was reached this winter. Instead, cars and locomotives were repaired and placed in storage for future use, and at the same time a fair portion of the new cars and locomotives to be built during 1930 were allocated to Canadian National shops for construction.

"All of these measures and many others to meet the prevailing emergency," declares the *New Republic*, "were worked out by the union representatives of the employes with the management. The Canadian National did not, as some other prominent railroads did, make a bad business situation worse by adding to the ranks of the unemployed. In striking contrast is the policy of the Canadian Pacific to preserve at all hazards its 10 per cent dividend rate, the 'Sacred Cow of Canada.'"

RATIONALIZATION

The German clothing trade and industry have recently discussed a plan whereby a special firm is to be established to handle the sales of all seconds and remnants at the end of the season for the entire industry at reasonable prices.

Experience has shown that seconds and other unsold stocks are usually sold at the end of the season at such low prices that not even manufacturing costs are covered. The motive behind the establishment of this new firm is the practical prevention of sales of job lots at excessively low prices, or if a firm is forced to sell en bloc, to maintain reasonable market prices. The proposed new company will also take over all stocks of bankrupt concerns in order to prevent a disturbance of the market which usually results from sales of any bankrupt concerns. Hosiery will also be included in the lines of seconds to be handled by the new firm.

TAXATION

Substitution of the income tax for land taxes, advocated persistently by Dr. Richard T. Ely, Director of the Institute for Research in Land Economics and Public Utilities, located at Northwestern University, Chicago, is opposed by the *Nebraska Union Farmer*. "This is quite different," the journal declares, "from advocating an income tax as a means of reaching professional men and others who derive their incomes from services rather than property."

Dr. Ely's plan would, the editor believes, be a great boon to land speculators. They could hold land indefinitely at little cost while the growth of the community and public improvements made from taxes on incomes, were pouring value into it. While favoring land speculators in this way, Dr. Ely's proposal would make taxes heavier on those who were producing wealth and doing something for the community—for if the speculators paid less, the rest of the people would certainly have to pay more.

It is alleged that Dr. Ely's Institute for Research in Land Economics and Public Utilities receives large support from public utilities, notably power companies, and from the national organization of real estate dealers. Farmers should watch their step on Ely's propaganda.

COST OF LIVING

According to the U. S. Bureau of Labor's semi-annual survey, the cost of living index (1913=100) was 171.4 in December, 1929, as compared with 171.3 in the same month, 1928. The cost of clothing, rent, fuel, light, and house furnishing goods declined during 1929, but not sufficiently to offset price increases in food and miscellaneous items.

The cost of living has fluctuated in a fairly narrow range during the seven years since the postwar price deflation. The rise which occurred in the cost of living as the result of the war reached its peak in June, 1920. At that time the index stood at 216 or more than double the prewar figure. The deflationary movement which followed carried the index down to 166.3 in September, 1922, the lowest level which has so far been experienced in the postwar period. At the end of 1929 the cost of living was 20.8 per cent below the postwar high in 1920, 3.1 per cent above the postwar low in 1922 and 71.4 above the prewar average in 1913.

WHEAT POOLS

The Co-operative Wholesale Society of England have renewed their interest in the welfare of the Co-operative Wheat Pool, of Western Australia, by advances for the forthcoming season to the extent of something like £3,000,000, and at a rate of interest which is better than what the Australian Government itself can obtain.

CO-OPERATION

The co-operative society in the capital city of Germany has now no less than 171,000 members; and what is more interesting: of this number 87,000 are women, thanks to an intensive campaign to win them to the stores.

Writing on the Native Question in Kenya, in *The Nineteenth Century*, Sir A. D. Hall concludes:

"What is needed is the patient cultivation of co-operative societies among the natives, which will ensure to them the current market price, less the necessary costs of grading,

pulking, and transport. The co-operative organization becomes at once an educational agency, because its interest is to inform its members what they ought to grow in order to secure a good sale. Further, the native co-operatives can then associate themselves with the white co-operatives in order to obviate competition and ensure common marketing for export. Already one of the most successful of the Kenya co-operative societies, the Lumbwa Creamery, takes in native members on the same terms as white, and though after an initial success there has been a setback, owing to the absence of the District Officer, who organized the natives, the work is being taken up again." Co-operation is as good for the new lands as the old.

AGRICULTURAL POLICIES

The third annual Arkansas School of Co-operative Marketing was held at Hotel Marion in Little Rock, from February 11-13. According to the *Cotton Association News*, the trend of discussion was

"that agriculture is on the verge of deriving the advantages of big business and needs only a more perfect distribution system and a larger membership in the co-operatives to bring this condition about. . . . Bankers, cotton experts, business men, in scheduled addresses and in private conversation, agreed that the principal reason why agriculture has not advanced as a business is because it has not been thoroughly organized, and that with government aid the bargaining power of the farmer will be placed on a parity with that of the large industrial organizations."

Representatives of the Federal Government were much in evidence and emphasized the necessity of curtailing production, in conformity with the mandates of the Federal Farm Board, demanding that not more than forty million acres should be planted with cotton this year.

THE RURAL EXODUS

The swing of population from the country to the city is about to be reversed, according to Governor Franklin D. Roosevelt, New York, speaking at the State College of Agriculture, of Cornell University, at Ithaca.

"Industrially the United States has made not only the greatest strides in history in this generation but perhaps has come to the period when industrial expansion will slow up," said Governor Roosevelt. "In other words, many economists are seriously questioning whether we have not for the time being reached the saturation point of industrial production, calling for a period of digestion for a number of years to come. No matter how anxious we may be to prevent any panic of thought over the unemployment situation at this time, we must nevertheless recognize the fact that there are more people in the cities of the United States who are walking the streets looking for jobs than at any time within many years.

"The effect of this condition—for it is a condition and not a theory—is that there will be less opportunity for young people to go from the farm to the city in the next few years and find work awaiting them."

AGRICULTURAL EQUIPMENT

Production of agricultural machinery and equipment in the United States in 1929 reached a record high figure, due to a substantial expansion in both the domestic and foreign demand. The value of the output was approximately \$610,000,000 as against \$523,000,000 in 1928, an increase of 16.6 per cent. The demand was sufficiently strong to permit manufacturers to increase their sales without resorting to any particular price-cutting as a stimulant. The net profits of nine agricultural implement compa-

nies in 1929 were 27.9 per cent higher than in 1928 and 63.5 per cent higher than in 1927.

The agricultural implement industry was among the few which did not curtail activity during the last two months of 1929, following the stock market crash. On the contrary, this industry increased its output. The production index was 157.1 in October, 163.2 in November, 169.2 in December and 177.8 in January, 1930. The output in January was nearly 6 per cent larger than in the same month last year.

COMPULSORY EDUCATION

The Director of the Illinois State Department of Public Welfare, Rodney H. Brandon, has announced that henceforth every prisoner released from the Illinois state penitentiaries would be expected to possess an elementary knowledge of reading and writing.

Education will be compulsory for those who lack it. The better educated prisoners will become the teachers of the more ignorant. Director Brandon says:

"It is the duty of the state, when it incarcerates a man, to improve him; not as he would have improved himself, had he been free, but to improve him as he should (!) have been improved."

This plan does not imply any intention to keep a man in prison beyond the term fixed by law, in order to teach him these fundamentals of education; but it is said to mean that illiterates will receive enough drill by the time they are released to enable them to read and write.

THE MACHINE PROBLEM

"Perhaps the champion of all machine chains is the one that turns out electric light bulbs," observes a writer in *World's Work*. "It takes the raw materials—glass, wire and brass sheets—and produces the complicated, delicate and standard fitting globes without a single intervention of human hands.

"The glass is melted and blown to exact size and thickness; the brass for the base is cut and stamped to shape; the supports for the filaments are constructed; the filaments themselves, slender as cobwebs, are strung into position and fastened; the globes are exhausted of air and sealed, and finally the lamps are tested, those that do not burn to standard brightness being automatically rejected."

SOCIAL INSURANCE

Faced by an unemployment situation of considerable proportions, New Zealand has turned to the dole system, according to Canadian press cables.

Payments to men over 20 years of age will average about \$5.25 a week, and women will receive \$4.37 weekly. Men between 18 and 20 years of age will receive \$3.75, and women of that age, \$3.18. Married women will receive \$4.37 weekly, with an additional dollar for each child under 16 years of age, up to four children. A fund of \$3,500,000 will be distributed annually and is to be provided by contributions from persons over 18 years of age.

DEPARTMENT AND CHAIN STORES

Department store sales in January, according to reports from 628 stores, were 4 per cent smaller than in January, 1929. Inventories at the end of the month were 3 per cent below those reported a year previous.

Chain stores in the New York district reported January sales 9 per cent higher than in January, 1929. All lines of business except shoe chains reported an increase. The largest increases were reported by grocery and variety stores.

My Pioneer Life in the Great Forest in Northern Wisconsin

and
My Pleasure Trip to New Orleans¹)

II.

The brush had all been piled at the time the chapping and crosscutting was done but the logs big and small lay tumbled over each other in all directions; and it can easily be imagined how numerous they were when each of those great long trees, necessarily, had to be cut into five and sometimes seven logs to make it possible to move them on the bare ground with a good yoke of steers. We had a fine yoke of steers; we had raised them ourselves while we lived in rent on the prairie in the southern part of Wisconsin. They were not of the largest size, being yet young, but excellent pullers. It made no difference to them, when hitched to a large log, how often they had to stop they never refused to do their very best pulling when called on to try it again. They were also gentle and well trained. Any boy could drive them; in fact they were our pets. But in logrolling there was no exemption of pets, not even little boys, all had to do their work. When a log was brought to the pile two skids were put up with one end on the pile and on the ground and then each one, with his hand-spike, rolling the log over and over onto the skids and up higher and higher until it rolled over on the pile; but the higher it came up the heavier it got and the more danger there was of hurting some one if it should happen to slip back. Some logs, too large to roll up by hand, were rolled up by the use of the oxen and a long double chain.

When the logs had all been piled and then the interesting part of that work commenced; the burning, which was continued for several days and nights until every particle of logs were burned. The burning of brush-heaps never took long; they made a big roar and blaze for a while and then they were gone. After the burning was done then came the work of cleaning the ground of scattered limbs and loose leaves. That was done by a three cornered harrow drawn by the oxen. The harrow was made three-cornered so as to be able to pass the stumps without hanging fast. Driving was my job on such occasions and I wo-haed and wo-geed the oxen at a lively rate while my father followed and lifted the harrow at the places where the stuff should be gathered and burned. I felt rather proud of my skill as an ox-driver and halloed myself quite hoarse before the job was done. After the ground was thoroughly cleaned then the planting commenced; no plowing was attempted for several years after the land had been cleared of timber. It would be useless to try on account of the numerous stumps, big and small, that covered the ground and besides the earth was such a perfect network of strong and fresh roots that no plow could be pulled through without breaking it. Plowing was

not necessary either. There was a deposit of partly decomposed leaves and other offallings from trees that covered the ground, about eight to ten inches deep, which was as productive and perhaps more so than the new ground could be, had it been possible to plow it up. Corn was generally planted in the new cleared land and it grew fine and needed no other work or care than just the planting and that was done by scratching holes in the mold with a hoe and dropping in the corn.

Clearing land and adding a new piece to the old clearing was done as regularly, every year, as the harvesting of crops growing on the old field. It was the aim of the settlers to add to their fields as rapidly as possible so as to become farmers in fact. Hence there was plenty of work, work for all big and small, and I learned, while still young, to take hold and make myself useful and industrious in fact to like work; a habit which became a permanent thread in my character ever afterwards. I was perhaps as much interested in seeing that clearing grow bigger and bigger every year as my parents were.

Although I have shown that there were plenty work to be had at home it must not be understood to mean that there was nothing but continual work and drudge all the time; far from it. There were plenty time for amusement also and plenty amusement too; that is of the kind that could be had in a settlement far off in the woods away from civilization.

There was one enjoyment I had at home which I know that many city boys would have been glad to take part in as often and as freely as I did; and that was hunting. I was passionately fond of hunting. My father was also a lover of the sport and had probably laid the foundation in me by taken me along on his hunts after ducks, quails, and prairie-chickens while we lived in the southern part of Wisconsin. On these hunts he instructed me in handling a gun, showed me to carry it so as to guard against accidents, how to load it and how to hold it while aiming and at last how to shoot; all in the style of a regular drill. But the last part was the most interesting at least for my father. I remember yet how he used to laugh at me for closing both eyes just at the moment I pulled the trigger. It took me a long time to get used to keeping one eye open and look along the barrel of the gun while I fired it off. It was on account of a fear which possessed me; not of the gun or the consequence of the shot; but of loud noise so close to my head. But I got over it alright; and learned to shoot too; so that by the time we moved up into the northern part of the state I had shot ducks, quail, rabbits and a lot of those large gray pigeons, called "wandering doves" because they move from country to country at regular intervals. These birds visited the southern part of the state every year about the time when wheat and other small grain was ripe; then they would come in flocks so big that they fairly eclipsed the

¹) Manuscript Memoirs of James Larson, late of Fredericksburg, Texas; publication begun in March, 1930, issue.

sun. After they had settled down they still moved about in large flocks in the evening near sundown but flew low just passing over the tops of trees and that was the time for the hunter. Anyone who could hold a gun up steady for a moment and blaze away when the flock was just over his head could not fail to bring down some at every shot. There was no science required in that kind of hunting. Hence it will be seen that I had some experience in the use of a gun before we moved up north. And not long after we had settled down in our forest home in the north I became the rightful owner of a fine double-barreled shotgun of German manufacture. It was shorter in the barrel than my father's and much lighter and handier. With the gun was also a powderflask and measure, a shot-bag, and a huntingbag, everything complete and in good order. My father bought the gun from one of the settlers and made me a present of it; and so there was one happy boy in that part of the settlement. I had often wished to possess a hunting outfit myself and now I had one; even the dog; a black and white spotted cur who enjoyed a hunt as much as I did and had always been my companion on such occasions.

Since I received this hunting outfit I found it difficult to restrain myself from going on a hunt whenever there was a chance to get away from home; whether there was any chance for game or not. I knew very well that I could find plenty in the forest to amuse me even if I did not get a shot at any eatable game. In fact, rambling about in that big forest had its pleasure and enchantment for me at any time. I loved to shoulder my gun, put a piece of bread in my hunting bag and then, followed by my dog, start off into the woods in some direction, to any point of the compass; it made no difference, I could find my way back, easy, guiding by the moss on the north side of the trees. In seasons when my principal game, the pheasant and quail, could not be found in flocks, that is while they were hatching or their youngs were too small, I rambled about in the woods with my gun and dog, just the same, whenever I had a chance. But then I amused myself by watching birds singing and twittering in the tree-tops. There were a great many different kinds of song birds and also some that only twittered but all enjoyed life and freedom in their forest home. There were also several kinds of squirrel. One little brown one could fly somewhat like a bat, by spreading a skin between its legs. It was amusing to chase it from tree to tree. When it got tired it would flatten out on top of a big limb to rest, but it could not keep from poking the little head out over the limb once in a while to see if that ugly fellow with the shotgun was there yet. But as it was a harmless little animal and not fit to eat I never shot at one. But there was a black and a gray squirrel both large and good to eat; with them I was at war and tried to bag them whenever I could. They also done harm in corn fields.

On such excursions I would hunt for hollow trees to see, as I termed it, who lived there. There was

generally some living animal or thing to be found in all hollow trees. So whenever I found one I would get a long stick and push it in to wake the sleeping resident. Sometime it happened to be a woodchuck, he would set up a growl and snarl, mad as fury for being disturbed. He would bite in the stick till it cracked and sometimes hold so fast that I pulled him to the opening, but when he saw the light he would always let go the stick and slip back to his nest. There was no chance to get him except by the use of an ax and that I never carried, but I had fun in plaguing him just to hear him growl and so I sat down by the opening to rest a while and at the same time kept the woodchuck in a fury with my stick. When I remained too long, my dog, whom I had not seen for some time, would come back looking for my tracks and when he saw me he would come running all covered with sweat, puffing and wagging his tail. He had been off on a hunt for the pheasant and had perhaps also found some scattered ones, but as they were not in flocks they would not tree and he could not do anything with them. They flew away or outran him in the bushes. . . .

(The author at this point devotes several pages to his hunting experiences, continuing):

The settlement we lived in was made by about twenty to twenty-five families from Denmark and Norway. They had chosen that locality as the climate was somewhat similar to that of their native country; and I think they had made a very good choice. The winter was certainly all a Norse-man could wish for; even an Eskimo Indian would have felt at home in the northern part of Wisconsin in winter. Snow commenced to fall in the beginning of October; sometime even in the latter part of September, but before the beginning of November there were generally several feet of snow on the ground and a rigorous winter had set in which lasted until the latter part of April and sometime snow could be found in cedar-swamps, where the sun could not get at it, in the middle of May. It was fully six months winter in that region, and, as there were heavy snowfalls frequently and no thaw to melt it, it was not uncommon to have from four to five feet of snow on a level by spring-time. Even if a day or two happened to be more than ordinary mild the sun could not melt the snow; in fact it seemed to have no more warmth in it than the moon. Everything containing any moisture and was not under cover was froze as hard as rock and remained so during the winter. The trees cracked as if revolvers were fired off here and there in the woods; something I cannot, even now, understand. Of course it was caused by very severe frost as it was not heard on mild days and more frequently at night than in daytime; but how the trees could send out such sharp, clear, cracking sounds and not leave any mark or sign on the limbs or bark to show that something had split or burst; that is the question.

But these people, from the northern part of Europe, were used to severe winters and did not seem to mind it at all. The men would shoulder

the ax at daylight in the morning and start for the woods and, when at the place where they wanted to chop, pull off coat and gloves and go to work and chop comfortably the whole day. And I can say, for myself, that I have suffered more from cold since I came into the southern states than I did in that northern region. The settlers were living scattered about in the forest at distances from two to four miles apart and in regular pioneer fashion in log houses such as I have described and each had a clearing of as many acres as he, with his family, had been able to put in. Between the settlers was, virtually, no road at all, only a track cut in a zigzag course wherever it was possible to get through the forest without having to cut large trees. In winter we sometimes hitched the steers to the sleigh and took a pleasure drive from one place to another; or to a party or dance—for we had plenty of musicals in the settlement. There was a fine stringband. But on such occasions the drive was perhaps enjoyed more than the party. It required considerable skill and a good deal of who-ha and who-going to bring the oxen and sleigh around those short turns without catching a tree or turning over and we always had a lot of fun over our outfit and driving. It is not my intention to cast any reflection on the people whom we visited or the parties we attended, far from it. The people were very sociable and hospitable and enjoyed company and then the fine music added charm on such occasions. I did not care much about the dancing, but I liked to hear the music and to watch the musicians drawing their bows so regularly over the strings. I took such an interest in their performance that I made up my mind to try to become a violinist myself and actually did take lessons on the violin, from a member of that band, the last year I was at home.

Isolated as the settlement was; located in a forest far away from civilization, the people had there pleasure in parties and at home and plenty of it. They did not allow the work of building up farms in the wilderness become a drudge upon themselves or their families. There was also a house built for school, church and election purposes and for general meetings of any kind. The school was not much use because a proper teacher could not be had. One of the settlers did undertake it, but he could only instruct in Danish and that the people did not care about, did not want in fact. They wanted their children to learn the language of their adopted country. The consequence were that I did not go to school and so, if I have any claim now to being educated I can also claim that I have been my own teacher; picked it up as I wandered about in the world, principally in the U. S. Army as I had better chance there than anywhere else.

As to church affairs, it was about the same as the school. There was a pretending preacher, of whom I will have more to say later, who used to come occasionally and stay a while, but I believe the only one of the settlers who had any confidence in him was my father.

There was a river running through the settle-

ment which headed somewhere off to the east. It was a branch of a river called Two-Rivers, which emptied into Lake Michigan at Manitowauke, where two large sawmills were operating nearly the whole year. The branch of the river that came through the settlement was only about fifty yards wide and in summer it was shallow except in certain places, but in the spring when that great mass of water from the thawing snow poured into it, it rose to such height that any ordinary steamboat could have passed through it if it was not for the crooked course of the stream and the overhanging tree-tops. At such time it overflowed its banks so that the cedar-swamps on both sides were great lakes. In some places though, where the elm and other hardwood grew, the banks were so high that the river could not overflow them and at such places it was a roaring, raging stream during the spring freshet. The river was a source of revenue to those of the settlers who had a lot of pine on their land. If that river was not there, the only use they could have made of the pine tree would be to make shingles and that requires the straight grained and clear timber and the greater part of their pine timber would be wasted, but the sawmills could use all of it.

Hence, when they had nothing else to do in winter, they cut sawlogs and hauled them down to the river and rolled them out on the ice and put their mark on; some cut the shape of a diamond in the bark, some used a triangle, some a cross and so on; but they were all marked as they were hauled to the river that the settler could recognize his logs wherever they were found just like the stockman recognizes his animals. When they had hauled as many logs to the river as they wanted to they made a trip to Manitowauke and sold them to one of the sawmill companies; the company then sent up a clerk to count the logs and measure them and he then put the initials of the company's name in several places on both ends of the logs by striking them with a heavy hammer in which were the initial types of the company.

These sawmill companies owned pine land along the river and generally had a party of men getting out logs during the winter so that there were sometime many thousands logs piled on the river and along the bank, in the spring, besides those put in by the settlers.

As soon as the thaw came in the spring and the ice commenced to break up the "log-driving" was at hand and those, of the men, in the lumber camp, who were able and felt like it, were retained as "log drivers" from two and half to four dollars a day. It was a work that was always well paid on account of the great dangers necessarily attached to it. And it was a work that interested me exceedingly. When that was going on, and I could get away from home, I would get to the river and, from the places where the bank was high, watch the men running on the How they ran so nimbly over to the rolling logs, rolling and tumbling logs in that raging stream, sometime stepping on one too small to carry a man, but it made no difference, before the log had time

to sink that man would be standing on another one. It seemed to me that they felt as safe on the logs as I did on the bank of the river. I never could get tired of watching that work and wished to be able, some day, to do that myself. But for the present the heavy handspike was too much for me to carry even if I could have kept my balance on the logs. It was made of hardwood, about ten feet long, and from one end upwards it was about four inches in diameter and then tapered off toward the other end; but even at the smallest end my hand could not span the pole. The thick end had three heavy iron rings around it and a hole bored in the end about eight inches deep in which the pike was inserted. That itself had a considerable weight. It was a piece of steel in shape and size like a narrow-tooth and about a foot long and the exposed end very sharp pointed.

Collectanea

Among the acquisitions of our Historical Library is a copy of the fourth edition of "A Defense of Catholic Principles, in a Letter to a Protestant Minister, to Which Is Added an Appeal to the Protestant Public," by the Rev. Demetrius A. Gallitzin. The concluding paragraph of the "Appeal" is striking in its Apostolic sincerity and simplicity. This pioneer priest, commonly known as Father Smith, writes:

"My brethren, we are all the children of God. We are all brothers and sisters in Jesus Christ. Let us forever banish hatred and malice from our hearts, and be guided only by the Spirit of Truth and Charity which Jesus Christ sent to His Apostles and disciples, which formed them into one Church, and which Christ promised should remain with them until the consummation of the world."

The edition, a volume of 198 pages, is "corrected and enlarged with the permission of the author" and printed by F. Lucas, Jr., Baltimore, bearing copyright date of 1837. The "Defense" is in ten articles, with a Preface and a Conclusion.

A layman, much maligned in our country, the late Peter Cahensly, and the Raphaels-Verein, founded by him, Professor Dr. Wilh. Liese believes, inaugurated organized spiritual ministration of Italian laborers and workmen in Germany. The well-known author of the "History of Catholic Charity" writes:

"As early as 1894 he (Cahensly) assisted an Italian rector, Francesco Tommasi, who, with the authorization of the Archbishop of Freiburg, for a number of months labored among his countrymen along the shores of Lake Constance, returning in the year 1895 to continue his efforts.¹⁾ In all probability, he co-operated with the Italian Raphael's Society, regarding which the *Raphaels-Blatt* (2, 1895) reported in 1895."²⁾

The very next year, 1896, the Raphael's Society included the pastoration of Italians in Germany in its program, electing, because of that purpose, the

¹⁾ These Italians were casuals, who returned to their homes in fall; in fact, the German law obliged them to do so.

²⁾ Liese, Prof. Dr. W., Lorenz Werthmann und die Fürsorge für die italienischen Arbeiter. *Caritas*, 1, 1929, p. 17.

late Monsignor Werthmann and Dr. Gratzfeld to the executive committee. From that time on to 1915 the organization assisted in providing funds to defray the expenses of the missionaries who labored among the Italian workers in Germany. In 1901 Monsignor Werthmann, reporting to the Raphaels-Verein in the course of the annual convention of that year, told of the valuable assistance the Society had rendered the ministration among Italian immigrants. Because of this assistance, he said, it had been possible that year to obtain nine missionaries and establish five homes for girls, two of them conducted by Italian Sisters.¹⁾

In such fashion did that truly noble man labor in the interest of a cause to which he had begun to devote himself while residing in his younger days at Havre in France, where first the unfortunate lot of emigrants and the dangers to which they were exposed had been brought to his attention.

Valuable corrections of dates in the early history of St. John the Baptist parish at New York City, together with considerable addenda, were furnished us by Rev. Kilian J. Hennrich, O. M. Cap. They are based on an "Ordo," once the property of Archbishop Hughes,²⁾ and were brought to the attention of the author of the "Diamond Jubilee Souvenir," referred to in the March issue of our magazine, by the late Cardinal Farley, in whose possession the book was at the time. According to this source, the chronology of the chief events in the history of St. John's parish from 1839 to 1870 is as follows:

1839 Rev. John Raffener, pastor of St. Nicholas, 2nd Str. purchased plot [for St. John's parish.]

1840, Sept. 14, first baptism recorded by Rev. Zacharias Kunz, O. F. M.

1844, Aug. 27, last baptism recorded by Rev. Zacharias Kunz, O. F. M.

1844, Aug. 22, first baptism recorded by Rev. J. A. Jacop.

1846, May 9, last baptism recorded by Rev. J. A. Jacop.

1846, June 14, first baptism recorded by Rev. Felician Krebs, O. M. Cap., of St. Nicholas.

1846, Nov. 22, last baptism recorded by Rev. Felician Krebs, O. M. Cap., of St. Nicholas.

1846, Dec. 5, first baptism recorded by Rev. J. Nagel, C. SS. R., of Holy Redeemer.

1847, Jan. 3, last baptism recorded by Rev. J. Nagel, C. SS. R., of Holy Redeemer.

For the next six months the pastor of St. Nicholas was in charge.

1847, July 4, first baptism recorded by the Rev. Jos. A. Lutz.

1851, Nov. 24, last baptism recorded by the Rev. Jos. A. Lutz.

1851, Nov. 23, until 1852, March 7, church under interdict.

1852, March 26, the interdict was renewed.

1852, Aug. 14, the Rev. Augustine Dantner, O. M. Cap., was appointed pastor.

1870, Oct. 11, last baptism registered by Fr. Dantner.

1870, Oct. 16, first baptism registered by Rev. Bonaventura Frey, O. M. Cap.

He had taken charge of the parish in the name of the Province of St. Joseph of the Capuchin Order.

¹⁾ Loc cit., p. 18.

²⁾ Coadjutor of the Bishop of New York, Jan. 7, 1838; succeeded to the See Dec. 20, 1842; created first Archbishop July 19, 1850; died Jan. 3, 1864.

The Central Verein and Catholic Action

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 Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Fundamentals of Christian Solidarism

The Just Price

The entire economic problem of distribution is one of just retribution. The purpose of buying and selling lies in the just equalization of interests and in the operation of the common weal (*pro communi utilitate introductum*: S. th. 2,2,q.77,a.1), and therefore presupposes the equivalence of value and price. The value represented by the commodity includes cost of production (inclusive of raw materials) plus interest and amortization of capital invested, wages (minimum limit of price) and an adequate profit (objective value in a narrower sense). In the ordinary (subjective-objective) sense, which here comes into the foreground, value is equivalent to the significance of a thing for interests and needs, according to general estimation, on the basis of the urgency of those interests, as well as to the generic and specific qualities contained in the object for the satisfying of needs and on the basis of quantity available. Value in the purely subjective sense is equivalent to the significance of an object for the interests of the buyer in particular (purchase in need).

That price must be considered just which—always allowing that the minimum mentioned is ob-

served—does justice to the significance attaching directly or indirectly to the object; and thus does justice to the considerations, which, according to common judgment, are capable of influencing its estimation; an estimation which under normal economic conditions, on the basis of supply and demand (*pretium naturale*) is reflected in the market price (unfair machinations being excluded).

A higher (or lower) price than usual may be justified by external titles (special loss or advantage, arising as a result of the purchase or sale; e. g., retail sale, sale at auction, purchase by voluntary offer); the purely individual valuation of the buyer (or seller; e. g., in time of need) is not determinative, since "no one can sell what is not his." Unless a legal price has been fixed out of deference to the public interest, the regularly determining force is the market price, with its adjustment of various efforts (*communis aestimatio*, moral equality of value), or also the judgment of experts.

In view of the fluctuations of the market price, and because the just price cannot be precisely determined, the objective or natural price is divided into a maximum (which no honest man will exceed), a minimum (under which no honest man will buy), and a medium price. Major unjust overcharge (amounting to $\frac{1}{4}$, $\frac{1}{2}$) affords justification, under legislation obtaining in many places, for cancellation and is the basis of the duty of restitution binding in conscience (Alphonsus of Liguori, Mor. 3, 804). If none of the norms of price mentioned apply, then mutual agreement determines the price (*pretium conventionale*, e. g., in the case of rare articles); however, deceit and trickery must be excluded.

On the other hand, justice is also violated when purchase is made under the minimum price, unless the object had a still lower value for the buyer, or were offered him voluntarily.

If a purchase is made in a strange place, local regulations determine the transaction.

The objection raised against the principle of equivalence that buyer and seller desire to exchange what is of less value to each respectively for what is of greater, is not justified; this desire merely offers occasion for buying and selling.

DR. OTTO SCHILLING¹)

Endeavoring to Mold Correct Thought

The services the C. V., our Bureau and our publications are rendering the Catholic cause was recently accorded a remarkable testimony by a member of the Congregation of the Holy Cross, writing to the Editor of *Central Blatt and Social Justice* from Holy Cross Seminary, Notre Dame, Ind.:

"May your spirit be always as it has been: instructive, kindly, learned, a moulder of correct thought; an inspiration to what is best."

If it is true, as so many thinkers of ancient and modern times have held, that ideas rule the world, we may hope that our efforts shall, in the end, be found to have served a good purpose.

¹) Moral Theology, pp. 440-2.

Priest-Historian Pleads for C. B. Library Building

The discussion of the need for a suitable building to house the library, especially the Historical Library, of the C. V. and the Central Bureau, presented in the March issue of *C. B. and S. J.*, has elicited a most remarkable plea for the realization of this aim. It is no less a personage than the poet and historian, the Rev. John E. Rothensteiner, who only lately added to his numerous works the History of the Archdiocese of St. Louis, the fruit of years of research, who supports our recommendation

in a letter addressed to the Director of the Bureau. The communication reveals the almost passionate love of the student and writer for our treasures of books, brochures, newspapers, clippings, letters, etc., and their preservation, and should act as a strong incentive to aid the efforts of the Diamond Jubilee Gift Committee, who have set

as one of the purposes of their efforts the provision of much needed library facilities at the Bureau. But let us present Fr. Rothensteiner's plea:

My dear Mr. Kenkel:

I have been anxious for some time to see you; but at first my illness prevented me from calling at the Bureau, and now your own illness is keeping you at home. I hope we both will soon be restored to health and strength. What I had in mind was this: The Central Bureau, with its great literary and historical treasures under such competent management, is acknowledged to be an institution of national importance. It is the leading Catholic institution for the defense of the true principles on social life and activity. Its magazine, *Central-Blatt and Social Justice*, is read and studied by the leading writers and lecturers, Catholic and non-Catholic. Its library of manuscripts, books, pamphlets, and magazines bearing on the history of German Catholics in America, is unique, and could not possibly be duplicated anywhere or at any time. Many friends of the Central Verein have generously given valued literary treasures to form this great collection of German-American books, in the firm confidence that they would be preserved forever to form

the basis of a most important part of the history of the Church in America. And this great library is still growing, and that so rapidly that the housing of the new accessions has become a serious problem. For every book in the collection must have its proper place so as to be easily and quickly found when wanted. Ample library space is, therefore, an absolute necessity. A librarian must not say to an inquiring student: "We have the book or the document, but we cannot find it." And yet, if the librarian has not ample space for shelves, he must lose track of most of his treasures. Then

there are enemies of books: fire, water, mice and rats, dust and dirt, and all these must be prevented from doing harm.

Of course, you know this as well as any one. I only state it because my heart is full of anxiety about the future of your great collection of historical material. I myself am so deeply indebted to its resources



Rear Building, Central Bureau. The suggestion is offered that it be remodeled and made fireproof, to serve as stack-room for the General Library.

that I would feel it as a personal loss if anything evil should befall the Central Bureau Library. Could not something be done at the next meeting of the Central Verein, to safeguard this its most valuable property and to enlarge the scope of its activities? Every member of the Society, in fact, every Catholic, is interested in the matter directly or indirectly. When millions on millions are given by philanthropists for libraries, surely the great Catholic organization, the Central Verein, ought to be generous to the one library that represents its own interests and furnishes weapons of defense to its leaders. Could not a generous part of the Jubilee Fund be devoted to the noble purpose of erecting a fireproof building adjoining the office of the Central Bureau for library purposes? It would be a monument to the Central Verein, a center of Catholic defense against the enemies of the Church, a beacon of light to all that seek the truth.

With deepest regard and heartfelt good wishes, I am, My dear Mr. Kenkel,

Yours as ever,

JOHN ROTHENSTEINER,
Pastor of the Holy Ghost Church,
St. Louis

For the present it is proposed to convert the substantial building, shown in the cut—part of the Central Bureau property on Westminster Place—to library purposes, for which it is well adapted. Remodeled, and made fireproof, it would serve as a stack-room for the General Library. The main building is at present virtually groaning under the load of books it is made to sustain. With new volumes being added to our collections almost daily, the situation is, according to experts, becoming serious. Nor is there really any available space left in the main building, suitable for library purposes, even if the menace of overloading the floors did not forbid further attempts at imposing more dead weight on this structure. It is imperative, therefore, the present situation be relieved as soon as possible.

Award of the Laetare Medal to the Director of the Central Bureau

Since the twelfth century the Pope of Rome annually, on Laetare Sunday, in mid-Lent, blesses a golden rose, which is later presented to an individual, a family, organization, city or other corporation whom the Holy Father desires to honor in a special manner. This custom was adapted by Father Edward Sorin, C. S. C., founder of the University of Notre Dame, at Notre Dame, Ind., in the early eighties of the last century, provision being made for the annual award of the Laetare Medal to an American Catholic, man or woman, who for a period of time has distinguished himself or herself in literature, science, art, commerce, charity, or some other beneficent activity, thereby rendering distinct service to Church and country.

Awarded in 1883 to John Gilmory Shea, historian, the medal, which is of gold and bears on the obverse the motto in Latin: "Truth is might and shall prevail," and on the reverse the name of the recipient, has since been conferred upon such men as Gen. Wm. S. Rosecrans, in command of the Army of the Cumberland in the Civil War; Charles J. Bonaparte, Attorney General under President Roosevelt; Charles B. Herbermann, Editor-in-Chief, the Catholic Encyclopedia; Edward Douglas White, late Chief Justice of the United States; Dr. James J. Walsh, noted physician and writer; Mr. Alfred E. Smith, former Governor of New York and late Democratic candidate for the Presidency, and others, and to several women. The late Dr. Edward Preuss, convert and distinguished editor of the *Amerika*, of St. Louis, was selected as recipient in 1887, but declined the honor in fulfillment of a vow made at his conversion.

The selection this year of Mr. F. P. Kenkel, Director of the Central Bureau of the C. V., as Laetare Medalist, is in recognition of thirty-five years of labor in the cause of Catholic journalism, and more than two decades of service at the head of the Bureau and with the C. V. Committee on Social Action in disseminating wholesome principles of social and economic policy. Writing to Mr. Kenkel on March 27, and advising him of the decision of the commission entrusted with the selection of the medalist, the V. Rev. Chas. L. O'Donnell,

C. S. C., President of Notre Dame University, declares:

"... This award is made annually to some lay Catholic in the U. S. who has achieved such distinction in his field of special endeavor as reflects glory upon the Church. The particular lustre which you, Sir, have shed upon our Holy Faith comes from the high example of a life dedicated to the advancement of Catholic thought through your devotion to the Catholic press and to the application of Catholic principles in social and economic relations. The University of Notre Dame feels that in selecting you as Laetare Medalist for the year the purpose for which this honor was established is most happily vindicated."

The letter concludes with the advice that the presentation of the medal is to take place within three months after the award, at a time and place mutually agreeable to the recipient and the President of the University.

Mr. Kenkel's labors on the *New World*, of Chicago, the *Kath. Wochenblatt*, of the same city, the daily *Amerika*, St. Louis, and *Central Blatt and Social Justice* and the *Bulletin of the Cath. Women's Union* extend over three and a half decades. His membership in the C. V. Committee on Social Action dates back to 1907; he was made Director of the Central Bureau in February, 1909.

Tasks of Catholic Action

Suggestions for Conventions of State Branches

Officers of State Branches, announcing the annual convention of their respective federations, the first of which will meet in May, sound the key note of Catholic Action. The general purpose of our local units and of the District and State Federations must needs be stressed at the annual gatherings, so that achievements may be measured and plans for future efforts be laid in accordance with its tenets and demands.

In the concrete, Catholic Action of necessity takes on different forms under different conditions and circumstances. State Leagues, composed largely of societies in rural communities, must face different special problems than those whose membership is largely urban; or, rather, both city and country offer their problems, and the convention must do justice to the emergencies met by the one group and the other, in proportion to the relative importance of the component elements and their difficulties. And all groups must refuse to close their eyes to the general purposes, the nation-wide and world-wide aims of Catholic Action, according to the mind of the Holy Father, and the endeavors of the Central Verein therein.

Addresses, deliberations, motions, and resolutions must deal with fundamental and accidental, with general and specific topics. Taking the deliberations of the Catholic Central Verein conventions of recent years as a starting point, it may be well to heed at this year's conventions certain particular problems and needs to which the C. V. has already given attention. Assuredly the one or the other of the following topics calls for serious attention on the part of most of the State federations composing the C. V., while all of them merit at least some notice:

A. The Diamond Jubilee of the C. V.:

As the Baltimore convention approaches nearer and nearer, the efforts of the Diamond Jubilee Gift Committee call ever more urgently for cooperation and support. The fund they are striving to raise should be a creditable one, a fund reflecting honor on the affiliated units and enabling the C. V. to point with pride to the generosity of its members and to devote substantial aid to the projects it is promoting. An inadequate sum-total of offerings would be unworthy of the organization and of the occasion, an extremely rare one, as the years of Catholic lay organizations in our country are counted.

This Jubilee Year should also be utilized to strengthen the organizations and to quicken life and energy in them. In every State League efforts should be made, before, at and after the convention, to win back societies that have severed affiliation with our movement, to gain new units, and to increase membership by enlisting affiliation of individuals, to foster the movement among young men. Life Membership and Sustaining Membership in the C. V. should likewise be promoted.

Provisions for adequate, generous representation of the entire membership at the Baltimore convention also come under this topic.

B. Missions and Other Charities:

The Pope of Catholic Action, Pius XI., is also the Pope of the Missions. Mission aid is the duty of all Catholics; in a special sense it is seriously incumbent upon all organizations professing to engage in Catholic Action. Moreover, it is a long-established and honored tradition in the C. V., which, after more than half a century of mission propaganda, a decade and a half ago began to urge its organized promotion through the Central Bureau, recommending that funds and other aid be provided by the member societies.

Besides, experience proves that a number of units in our ranks engaging in organized mission support are also very successful in other respects. This lesson has been learned quickly and thoroughly by member societies in the National Catholic Women's Union. No convention of a State Branch should be permitted to adjourn without impressing upon the societies the needs of the missions and opportunities and means of aiding them, if only by offerings of gifts in kind, clothing, shoes, and the like.

The same considerations apply to other charitable activities as well. Apart from a sense of duty, the realization that specific organized endeavors in behalf of some corporal or spiritual work of mercy also aid the organization and give it an additional aim and increased power of attraction should impel favorable action. Whether the endeavor be the gathering of a bursar for an educational institution, a hospital, a home for convalescents or others in need, the promotion of Religious Vacation Schools in an organized way, aid for Mexican or other immigrants, or some other urgent and worthy work, something of the sort should be written into the program of the League and actively fostered by the convention.

C. The Problem of Hospitalization and Its Costs:

This is an acute problem almost everywhere in our country, and assuredly so in the States in which we have affiliation. Some State League conventions and the C. V. convention of 1929 produced interesting and stimulating discussions of this problem, leading, it is to be expected, to investigations and recommendations for improvement. The specific problem treated is that of hospitalization costs, which affect the people of moderate means seriously, since the very poor may avail themselves of care offered by public institutions while the wealthy do not find it difficult to meet hospitalization bills. Health in rural districts and hospitalization in country towns are related problems.

D. Taxation:

Farm taxes are quite generally too high, and prudent and persistent efforts at revision should be fostered. Our societies and federations should approach this problem first by study. As to taxation of city property care should be exerted to keep taxes from soaring too high, while expenditure of public monies should be carefully scrutinized. Neither this matter nor that of hospitalization costs can be disposed of by a convention. But the convention can and

should offer occasion for discussion which should provide for investigation during the months following, in the hope that the fruit of careful study may lead to constructive action.

E. Credit Unions:

Several State Leagues have lately undertaken the promotion of Credit Unions in Catholic parishes. The field for these cooperative thrift and loan associations is a broad one and is practically uncultivated. The rural Credit Union does not, at present and under the conditions in which most of our members in country districts live, offer the same opportunities as does the union in cities; nevertheless the savings feature should appeal alike in city and country, and an adaptation of the Credit Union should be feasible almost everywhere. This form of self-help and organized mutual help should be promoted by our conventions. Action on this suggestion is in line also with discussions on the general promotion of thrift, a subject eminently worth the attention of all our Branches.

Naturally there are numerous other questions that demand serious attention on the part of our Branches and their conventions. The condition of agriculture, unemployment, attempts to foist upon the country a Federal Department of Education, with a Secretary in the President's cabinet, along with moral issues, call for the application of the interest of our people to the issues they represent. The convention is a very proper occasion for such application. But the subjects mentioned are specifically appropriate and offer opportunity for immediate, practical action, which may produce visible results within a comparatively brief period, and form the basis for later additional effort. They combine principle and theory with action, and declarations on them would constitute tangible planks in the platforms of our Branches. For these and other reasons precisely these topics are suggested for consideration and action by conventions this year.

(To be concluded)

Our Ifugaw Prayerbook

How great the service rendered by the C. V. to the missionaries laboring among the Ifugaos, by printing for them the first prayerbook to be published in the vernacular of this tribe, a communication addressed to the Bureau by Rev. Fr. DeSnick reveals. Writing on January 13 of this year, he says:

"We were very fortunate to receive the prayerbooks before Christmas, because our people were enabled thereby to use them on the occasion of the great feast. Now that I and my Ifugaos have been using them for about one month, I may tell you frankly that we could not do without them. You and your generous friends have helped us in a most useful way; I can hardly find words to convey to you my feelings of gratitude for you and for them. You are co-operating with us directly in that great work of the propagation of the Faith here in Ifugao. I knew beforehand that these prayerbooks would be a great boon; but now I fully realize how necessary they were to us, and I assure you that I am praying every day for you and your associates. Everybody is admiring the fine printing, the beautiful pictures, and in fact the general arrangement of the book. No doubt, the ecclesiastical authorities will be delighted with the book and will rejoice in the thought of the great aid it will prove towards the advancement of the Kingdom of God here amongst our new Christians and catechumens."

Fr. DeSnick adds that a week previous to his writing 569 of his Ifugaos had been confirmed at his Mission.

Over \$4,000 Available for Diamond Jubilee Fund

A priest in Pennsylvania, a constant supporter of our endeavors, who chooses to be known merely as N. N., late in March sent the Bureau a contribution of \$150 for the Diamond Jubilee Fund. Somewhat earlier, on March 13, the Gift Committee had received \$1669.00 in response to their appeals, from societies and individuals in the following states:

Arkansas, \$5; Illinois, \$772.50; Indiana, \$10; Kansas, \$40; New Jersey, \$25; New York, \$421; N. Dak., \$15; Ohio, \$50; Texas, \$25; Pennsylvania, \$15; Wisconsin, \$285; Connecticut, \$5.

To this enumeration of receipts the Chairman of the Committee, Mr. William H. Siefen, New Haven, Conn., adds:

"Information gained from newspapers shows the City Federation and Women's Union of Philadelphia have thus far collected \$541.70 from individuals and have held a charity bazar for the benefit of the fund. The State Branch of Minnesota reports, in the *Wanderer*, receipts totaling \$1,402, and the Connecticut Branch has collected \$584.95. Several societies have promised or actually voted \$75 and will forward their contributions in the near future. One society in Newark voted \$250."

These items yield a total of something over \$4000. Special efforts are under way to increase cooperation with the Committee. The Chairman's letter urges the necessity of gathering a fund ample to provide an adequate library building to house the historical documents gathered during the past two decades by the Central Bureau.

St. Elizabeth Settlement Needs

Barring a legacy from the estate of Casper J. Twiellenmeier, amounting to \$100, a contribution of \$14.20 from St. Francis de Sales Married Ladies' Sodality, St. Louis, and \$1 from Mr. M. F. Girten, Chicago, the St. Elizabeth Settlement Building Fund received no donations during March to help defray the cost of reconstruction.

While the architect and contractor have been paid, lacking a small balance we shall be able to meet, the debt of \$4000 we have been obliged to incur at the bank is undiminished. It would seem only reasonable that we should be placed in a position to meet this obligation and the interest debt by charitably inclined individuals and societies. If our members and their friends but realized that this child-caring and family-serving institution is engaged constantly in one of the most deserving branches of charity, they would be consistently generous towards it. A non-Catholic, responsible for a very handsome contribution for the institution received some months ago, viewing the new building and informing himself anew on the services St. Elizabeth's renders, declared it was the finest Day Nursery in St. Louis in point of equipment and the most generous in point of ministration.

A few years ago, many thousands of dollars were forthcoming for the needs of children in Europe. A fraction of the amount devoted to their needs, and—let this be stressed—for institutions serving their needs in a similar manner to that pursued by our Day Nursery, would suffice to meet all our debts, to equip the reconstructed building, and to offer a handsome gift to the Sisters de Notre Dame for their continuous, unselfish labors.

Contributions for the Endowment Fund

Charity is known to be inventive. Interest in undertakings for a good purpose is equally enterprising, as witness the following:

St. Charles Borromeaus Relief Society of Fort Wayne, Ind., is constrained from making donations except for certain purposes, by its constitution. Mr. Chas. Hilker and some other members were, however, eager to have this society cooperate as a unit in the Central Bureau Endowment Fund. Mr. Hilker, therefore, elected delegate to the Salem convention of the C. V. by the society, accepted the travelling expenses allowed him, and turned the amount, \$150.00, over to the Fund in the name of the society.

No less considerate of the Fund, and no less resourceful, was the late Msgr. Geo. W. Heer, of Dubuque, Ia., long chairman of the C. V. Committee on Social Action. Never blessed with much of the world's goods, and ever sharing what little he had with God's poor and with worthy undertakings, Father Heer assigned a life insurance policy, already reduced from its original value, to the Fund. During the month of March the policy was paid to the Fund, which was thus increased by \$457.00.

Other contributions, not yet listed, during February and March, were: \$10 from a Life Member, a priest in Missouri, on account; an equal sum from Rev. Dr. R. Schulze, St. Francis, Wis., an annual benefactor of the fund; and \$3 each from Rev. Hubert Hammeke, Philadelphia, Rev. John A. Frigge, Raeville, Neb., and Mr. Chas. Stadfeld, Cambridge, Nebr. Fathers Hammeke and Frigge have repeatedly contributed to this purpose.

Holy Father Thanks N. C. W. U.

Mrs. S. C. Wavering, President of the Nat. Cath. Women's Union, is in receipt of a letter from the Holy Father, signed by the Papal Secretary of State, H. E. Cardinal Pacelli, voicing the Pontiff's thanks for the spiritual bouquet sent Him by that organization.

Having expressed His pleasure at this felicitation on the Golden Jubilee of His priesthood, His Holiness assures the Union of His "prayers for the increase of the Association, so dear to Him." He also conveys to "the Spiritual Director, Rev. Alber Mayer, and to all societies of the National Catholic Women's Union the Apostolic Benediction."

Two of our South African contributors were recently prominently mentioned in the Catholic weeklies:

Fr. B. Huss of Mariannhill had been invited by the Durban Rotarian Club and the Workers' Educational Association to address them on the Native Question. The riot of last June impressed upon the Durban populace, of which the natives number 40,000, the need of affording better conditions to the negroes.

A local item printed in the *Southern Cross*, of Capetown, says, without recording the date on which the event occurred:

"In the well-filled great hall of St. Francis' College at Mariannhill the Rt. Rev. Bishop Fleischer presented Dr. K. F. McMurtrie with the medal *Pro Ecclesia et Pontifice* granted by the Holy Father as a mark of appreciation of the important medical missionary service rendered by the worthy recipient.

With the C. V. and Its Branches

Convention Calendar

C. C. V. of A. and Nat. Cath. Women's Union: Baltimore, August 17-20.
 C. V. of Kansas: Seneca, May 11 and 12.
 Cath. Union of Mo. and C. W. U.: Westphalia, May 11-13.
 St. Joseph State League and C. W. U. of Indiana: St. John's Parish, Vincennes, May 18-20.
 Cath. Union of Illinois and C. W. U., St. Marias Parish, Chicago, May 25-26.
 Connecticut Branch of the C. V. and C. W. U.: Waterbury, May 31-June 2.
 Cath. Union of Ohio and C. W. U.: Toledo, July 10-22.
 State League and C. W. U. of Texas: Moulton, July.
 State League and C. W. U. of Arkansas: St. Vincent (Hattieville, P. O.).
 State League of California: San Jose, in September.
 C. V. of New Jersey and C. W. U.: St. Michael's Parish, Elizabeth, September 13-14.
 State League and C. W. U. of Minnesota: September 28-29.

Speakers Accept Invitation to Address C. V. Convention

The Rt. Rev. Msgr. Dr. Joseph Och, President of the Pontifical College Josephinum, Columbus, O., and the V. Rev. Dr. A. J. Muench, President St. Francis Seminary, St. Francis, Wis., have accepted invitations to deliver the principal addresses at the mass meeting to be held on the opening day of the Diamond Jubilee convention of the C. V. in Baltimore. The two distinguished priests and scholars are the heads of institutions, dear from their inception to the hearts of men and women in the C. V.

Other arrangements, too, are being advanced efficiently. The Director of the Central Bureau, Mr. C. P. Kenkel, spent February 27th in Baltimore as representative of the President of the C. V. He paid his respects to the Archbishop of Baltimore, Most Rev. M. J. Curley, Honorary Chairman of the Convention Committee, and was granted a lengthy conference, at which the program of the convention, as far as it had been developed, was carefully discussed. His Grace was asked for advice on a number of matters and readily granted it.

The afternoon was devoted to a conference between Messrs. Kenkel, Chas. Korz, Butler, N. J., and Nicholas Dietz of Brooklyn, and Messrs. A. Gassinger, President of the Committee, Adam Fleckenstein, President of the Local Federation, and J. L. Sebald, Treasurer of the Convention Committee, discussing the local situation and details of the program. Outline and details were put into shape at this conference for presentation at a meeting held at St. Michael's parish hall in the evening, attended by those mentioned and members of the various committees and sub-committees.

Messrs. Gassinger and associates not only enjoy the support of His Grace the Archbishop, but have also been greatly aided by Rev. Joseph Schmidt, C. SS. R., pastor of St. Michael's parish, who entered whole-heartedly into the work of promoting every phase of effort that might contribute to the success of the convention.

The sessions are to be held in the Knights of Columbus Building, which will accommodate both branches of the organization. The Pontifical High Mass on Sunday, Aug. 17, will be celebrated in the venerable cathedral, while a large public hall has been reserved for the mass meeting set for the afternoon of the same day.

Prospects are favorable in Baltimore for a brilliant gathering. It now behooves our members everywhere to cooperate with the C. V. as such and the local committee by promoting the jubilee fund and by providing for a large representation by capable and devoted delegates.

From the Michigan Branch

For a number of years past the Michigan Branch of our organization has conducted a "Social Forum" at Detroit. Like similar efforts of this kind throughout the country, the Forum has not been as well sustained by the rank and file of our membership as it should have been. Nevertheless, the officers of the Michigan Branch continue their efforts in this direction.

A Social Forum was conducted at St. Anthony's Auditorium, Detroit, on February 28. Mr. Henry Rickel, an attorney, who represented the United States on the occasion of the last International Exposition held at Paris, spoke on "The Bill of Rights." Mr. Michael J. Theisen, a member of the C. V., gave a detailed description of the C. V. Credit Union, founded at Detroit by our members.

A few days previous to this event the organization had conducted a social at the Kolping House, which was well attended both by members of the C. V. and the Kolping Society.

Kansas League Anticipate Fine Convention

If present expectations are realized, this year's convention of the Kansas Branch should be one of the most successful in the history of the organization. It is to be held in Seneca, in the diocese of Leavenworth, May 11 and 12.

Late in February, the President and the Secretary, Messrs. Michael Mohr and John A. Suellentrop, traveled to Kansas City to pay their respects to the Bishop of the diocese, Rt. Rev. C. F. Johannes, and to present an invitation. His Lordship consented to preach at the opening high mass and to attend the mass meeting in the afternoon of the same day.

At Seneca the officers of the Branch found the pastor, Rev. Raymond, O. S. B., and his congregation eager for the success of the convention. They are preparing a souvenir program, which is to embody not only a history of the congregation and the State Branch, but also of the C. V. and the Central Bureau.

New Jersey Executive Committee Acts on Legislative Matters

Meeting in St. Michael's parish hall on the second last Sunday in February, the Executive Committee of the New Jersey Branch of the C. V. authorized action by the Committee on Legislation regarding several matters of import. The report sent the Bureau reads in part:

"After thorough discussion the Legislative Committee was ordered to take favorable action regarding these State measures: bill S 27, relative to improvement of Workmen's Compensation Law; bill amending Credit Union Law; bill requiring twenty-four hour notice before court can grant injunction in labor disputes; bill prohibiting women

working in restaurants between the hours of 10 P. M. and 6 A. M.; bill to regulate and register lobbyists; bill to prohibit obscene plays and literature; repeal of the Blackwell Divorce law and the Old Age Pension measure. The committee was instructed to actively oppose Assembly bill 13, which provides for compulsory sterilization of certain inmates of State institutions . . ."

The Executive Committee being composed of representatives of the affiliated societies, no less than 30 members were present. They agreed to arrange for mass attendance at the opening of the Diamond Jubilee Convention of the C. V. on August 17. Moreover, action in the interest of the Diamond Jubilee Gift Committee was reported from a number of societies, while others offered to undertake collection of funds at an early date. Rev. Fr. Schwarze, of New Brunswick, spoke on the history of the C. V. and appealed for support for the jubilee fund, Rev. Norbert Hink, O. S. B., treating of the importance of the Catholic press. Rev. W. Heimbuch, of St. Michael's parish, assured the delegates of a hearty welcome at their annual convention, to be held September 13-14 in his congregation.

This State Branch also promotes retreats for the laity. The meeting decided to hold their annual English language retreat at Morristown, July 11-13, and a German language retreat over Labor Day.

Initiative in the Interest of Our Young Men

While promotion efforts among men's societies and those of young men are being neglected in many places, the Spiritual Director of the Young Men's Committee of the Catholic Union of Mo. has successfully undertaken to foster affiliation in city and country. Besides having systematized the meetings and promotion efforts in St. Louis, Rev. R. B. Schuler plans to obtain additional societies in parishes throughout the state. With this end in view, a first visit was made to Cole, Osage, Miller and Maries counties, which is to be followed by a personal canvass of St. Charles County.

The result of one week's trip, on which Rev. Schuler was accompanied and aided by Rev. J. A. Vogelweid of Jefferson City, netted the affiliation of young men's societies at Taos, St. Thomas, Meta, Westphalia, Linn, Loose Creek, Bonnots Mill, Frankenstein and Wardsville. The pastors of four other parishes are interested but intend to leave the decision to vote of the societies.

Not content with securing these affiliations and preparing the way for others, the Rev. Fathers suggested the organization of a District League of the units. Regarding this phase, Fr. Schuler writes the Bureau:

"All of the priests approved of our suggestion . . . Meetings would be held quarterly on Sunday afternoons, and a prepared program would be rendered. The principal aim of this new League would be that of our St. Louis Young Men's Section, the instruction of young men in the various questions in which the Union interests itself. In this new territory particular attention could be paid to rural problems in general and agricultural problems in particular."

Westphalia, scene of this year's convention of the Missouri Branch, lies in the heart of this new ter-

ritory. On the occasion named, final arrangements for the organization and operation of the District League are to be made, a young men's mass meeting also being planned for the convention.

District League Organized in Illinois

To take up the work of the former St. Clair County Federation and the one-time Bishop Jansen District League, a District Branch of the Catholic Union of Illinois, to embrace units in St. Clair, Madison and Monroe counties, has been established. Messrs. Joseph Haider, Vice-President of the C. U. of Ill., and Adolph B. Suess, Secretary, initiated the move, aided by Rt. Rev. Msgr. F. H. Bergmann, pastor of St. Henry's parish, East St. Louis.

Msgr. Fr. Bergmann, Mr. Anton Spaeth, Decatur, President of the Illinois Branch of the C. V., and Aug. I. Brockland, Assoc. Director of the Central Bureau, addressed the organization meeting, held February 26 in St. Henry's parish hall. Later a committee on Constitution met to draft plans for the operation of the League.

Golden Jubilee of Bridgeport, Conn., Society

Organized March 2, 1880, St. Joseph's Beneficial Society, of St. Joseph parish, Bridgeport, Conn. observed the golden jubilee of its founding on the same date this year. Solemn High Mass, celebrated by the pastor of the congregation, Rev. Wm. A. Krause, the sermon being delivered by Rev. Rudolph Reiss, C. SS. R., of New York City, was followed by dinner.

Among those responding to toasts at the latter event were Mr. Anton Doerrer, President Connecticut Branch of the C. V., and Mr. William Siefen, Trustee of the C. V., both of New Haven. The society has a membership of over 800 and a capital of over \$9,000. Mr. Anton Wagner is President, Mr. Stephan Utz, Secretary.

St. Elizabeth Settlement Beneficiary of Legacy

Precisely at this time, when we are under a heavy debt due to the reconstruction of the rear building of St. Elizabeth Settlement and Day Nursery, a bequest of one hundred dollars, from the estate of the late Casper J. Twiellenmeier, of St. Louis, comes as a specially welcome aid.

This sum was received March 27 from Edward V. P. Schneiderhahn, Attorney for the executor of the estate. It is one of a number of bequests to charitable institutions in St. Louis and surrounding from the same estate.

Miscellany

Rev. A. Francis Klarmann, assistant priest of St. Thomas the Apostle Church, Woodhaven, N. Y. has added his name to those of the Sustaining Members of the C. V.

The Illinois Branch of the N. C. W. U. are sponsoring a trip to Oberammergau, leaving Montreal June 19th, attendance at the Passion Play being planned.

The itinerary includes visits to the following points: France—Lisieux, Paris, Lourdes, Riviera; Italy—Genoa, Rome, Florence, Venice, Lugano, Lakes Como and Lugano; Switzerland—Einsiedeln, Lucerne, Mt. Rigi, Zurich; Germany—Munich, Oberammergau.

The official organ of the State League of Texas—*Der Verbandsbote*—*The Catholic Layman*—issue for March, 1930, carries on the two inside covers display notices concerning the State Branches of men and women. In each case our publications are featured: *Central-Blatt and Social Justice* as the organ of the C. V. and the Bureau, and the *Bulletin of the C. W. U.* as that of the Women's Union.

Free Leaflet No. L., "The Shame of Immodest and Indecent Raiment," was recently published by the Bureau and offered the societies of women for distribution. The text consists of the introduction to the former leaflet published under the same title and the recent letter of the Sacred Congregation of the Council relative to immodest fashions in women's attire.

Distribution as of March 31 totaled 26,100 copies on 55 orders. The largest order was from V. Rev. Chas. Moosmann of Munhall, Pa., who requested 20,000 copies.

During the present season of Lent Rt. Rev. Louis J. Nau, former rector of Mount St. Mary's Seminary, Cincinnati, one of the speakers at the great mass meeting in the State Fair Grounds at Salem, Oregon, on the first day of last year's C. V. convention, is delivering a course of addresses on "Social Problems in the Light of Christianity" in St. Louis' Church, Cincinnati. He speaks on three days of the week during the noonday mass, held in that church during Lent at 12:50 o'clock daily.

The article: "Prevention of Destitution and Credit Unions," by the V. Rev. Dr. A. J. Muench, which appeared in the February issue of *C. B. and S. J.*, is being reprinted in an edition of 4,000 copies for the Parish Credit Union Natl. Committee, Social Action Department of the N. C. W. C., Washington.

The Bureau had contemplated a reprint and had held the type, pending at least one request for additional copies from some member society or individual in the C. V. But no such request came. It remained for the Rev. Fr. E. V. O'Hara of the Washington office to note the value of the article and to undertake to disseminate it.

The Proceedings of our 73rd Annual Convention are referred to in the March issue of the *National Catholic Welfare Conference Review* as follows:

"Something more than a chronicle of its own proceedings is the report of the Catholic Central Verein's seventy-third annual convention in Salem, Oregon, last July. It is a valuable presentation and appraisal of capital problems and vexatious conditions confronting the Church and the State in America. The addresses delivered at the convention by Most Rev. Edward D. Howard, Archbishop of Portland, the Rt. Rev. Abbot Bernard Murphy, O. S. B., of Mt. Angel, Oregon; Very Rev. Aloysius Muench, Rt. Rev. L. Nau, and the Rt. Rev. A. Hillebrand have permanent worth as discussions of important objectives of Catholic Action.

"The resolutions of the convention were not merely expressions of views and hopes, but in most cases cogent reasons for the Society's advocacy or opposition."

Books Reviewed

Belser, Rev. J., D. D.: *The History of the Passion, Death and Glorification of Our Savior Jesus Christ.* Freely adapted from the German by Rev. F. A. Marks, and edited by Arthur Preuss, X. and 668, 1929. Price, \$4.75, B. Herder Book Co., St. Louis.

A book written by the learned Father Belser, D.D., translated by the painstaking Father F. A. Marks and edited by the capable Arthur Preuss is bound to be good. For a verification of this statement see the English version of Dr. Belser's *History of the Passion*.

Since its first appearance in German (1903) this scientific work has been discussed in various theological reviews. The author states in the preface that he endeavored to touch upon and to give a definite answer to all difficulties arising from the Gospel accounts of our Lord's last days on earth. Not everyone will accept all his opinions, but no one will hesitate to give him credit for deep learning and absolute sincerity.

It required great courage to undertake the translation of this work. Dr. Belser indeed states that he uses very simple language only, but he cannot avoid being "scholarly." We know that the German scholar's style does not lend itself readily to an English version. Father Marks has succeeded very well both with the difficult and lengthy text and the even more difficult and very copious notes. As to contents, the translation is complete. It gives us all that is to be found in the original. In fact, conscientious adherence to the original at times influenced the English of the version, e. g., Johannine (Johanneisch), Jerusalemites (Jerusalemiten), separatistic (separatistisch), sabbatical (sabbatinisch), unfree (unfrei), Passah (Passah) seem somewhat too literal. The sentence structure has been similarly affected. The German inverted and transposed orders are frequently retained in the English. Some of the passages are quite ponderous because the translator does not take the liberty of dividing the sentences as he did the paragraphs. The long German periods make rather heavy reading when reproduced in English.

We regret this all the more because in so many instances Father Marks shows an astounding ability in rendering difficult German idioms into truly idiomatic English. Probably the lapses are due to the fact that the work was done "in the few leisure hours which the administration of a large parish leaves him."

A few orthographic errors have crept in: *loud* for *loud* (p. 69); in line 18 p. 70, the capital *He* ought evidently be *he*; the Greek "hypeo" ought to read "hyper" (p. 234).

On the whole, however, the book is very readable. English speaking students of Sacred Scripture will be grateful to Father Marks and Mr. Preuss. We wish to remark in concluding that though the study is very erudite, it never affects one with ennui as some critical works do. The author writes reverently and devoutly. Never does he lose sight of the fact that he is dealing with the most sacred portion of the holiest of books.

FR. CLEMENT NEUBAUER, O. M. CAP.

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für soziale Propaganda:

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Anfragen, Briefe, Geldsendungen, usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Das Staatslexikon der Görres-Gesellschaft.

Es wurde schon oft in diesen Blättern darauf verwiesen, dass der innerkatholische Kultur- und Literaturstreit, aber auch alles Leben im Katholizismus, nur erklärt werden kann aus dem Gegensatz zweier Richtungen, die in der katholischen Welt bestehen. Die Katholisch-soziale Tagung, welche vor mehreren Monaten in Wien stattfand (Juni 1929) und über die in diesen Spalten berichtet wurde, hat diese These neuerdings erhärtet. *Actio catholica* aber hängt davon ab, ob es gelingt beide Richtungen zur Ehrfurcht voreinander zu bringen, in beiden die Erkenntnis zu wecken, dass auch die Gegenrichtung nothwendig ist, beide zusammen erst den ganzen, integralen Katholizismus ausmachen. Nur wer diese beiden Richtungen, ich nenne sie hier, wie schon oft kurz die aristotelische und die platonische, unterscheidet, aber auch anerkennt, nicht bloss duldet, sondern innerlich die ewige Wechselseitigkeit und Berechtigung beider, solange Kirche und Staat bestehen, bejaht,—nur der wird in der Lage sein, zu den innerkatholischen Diskussionen, zu den wissenschaftlichen und politischen Gegensätzen des Katholizismus, in der richtigen Weise Stellung zu beziehen und, was getrennt ist, zu gemeinsamer Aktion zusammenzuführen.

Diese Vorbemerkungen sind nicht überflüssig, wenn in der folgenden Darstellung die beiden neuen Bände des Staatslexikons der Görres-Gesellschaft¹⁾ gewürdigt werden sollen. Die Besprechung des 1. Bandes in dieser Zeitschrift (November 1926) wurde in Europa von einer ganzen Reihe von Zeitschriften nachgedruckt ("Schildwache," "Schönere Zukunft," "Christliche Demokratie"). In Kreisen hingegen, die dem Staatslexikon nahestehen, wurde es mir fast verübelt, dass ich, obwohl Mitarbeiter des Werkes, dasselbe jenseits des Ozeans bemängelt und dadurch möglicherweise auch seine Geltung beeinträchtigt habe. Ich darf daher hier wohl fest-

stellen, dass meine Kritik, die seinerzeitige wie die nunmehrige, in gar keiner Weise die Monumentalität des Unternehmens in Frage stellen will, noch überhaupt kann. Auch die Methode der Durchführung dieses Unternehmens, welche der Herausgeber, Hermann Sacher, betätigt, kann nur anerkannt werden. Mängel, wenn sie vorhanden sind, liegen wohl tiefer, — in der Geisteshaltung des deutschen Katholizismus überhaupt, dem eine eigentliche Staatsidee fehlt. Gerade auf dem Hintergrunde eines soziologischen Strukturbefundes vom deutschen Katholizismus aber hebt sich um so markanter ab, was das Staatslexikon an sachlicher Leistung repräsentiert. Das kann und soll gar nicht bestritten werden. Das Staatslexikon der Görres-Gesellschaft ist ein Werk, um das kein Soziologe, kein Gesellschaft-, Staats- oder Wirtschaftswissenschaftler, der den herrschenden katholischen Standpunkt kennen lernen will, herumkann; es ist ein Werk, das in seiner wissenschaftlichen Gestaltung sich dem berühmten "Handwörterbuch der Staatswissenschaften" dem a-konfessionellen Unternehmen des Verlages Gustav Fischer in Jena, ebenbürtig an die Seite stellt; und es ist zuguterletzt ein Katholikon, das in keiner anderen Sprache seinesgleichen besitzt, — alles Vorzüge, die gar nicht geleugnet werden können, die aber auch in der Lage sind, die Nachtheile zu paralysieren, die daraus entspringen, dass das Staatslexikon im allgemeinen auf eine der beiden genannten innerkatholischen Richtungen, auf die aristotelische, eingestellt ist. Hat dieser Umstand auch, wie durchaus anerkannt werden muss, die stärkere Einheitlichkeit zur Folge, so bewirkt er doch auch wieder eine grössere Armuth an Strukturbefunden und Problemlösungen, weil hiefür mehr als der sich allzeit "anpassende", analytisch-positivistische Aristotelismus gerade die vernachlässigte platonische, barock-romantische Tradition des Katholizismus an Material bietet. Der Einwurf, dass es sich in der aristotelischen Tradition eben um die Denkart der offiziellen Kirche handle, ist dabei unzulässig, da es die Aufgabe eines Staatslexikons nicht sein müsste, mit den Methoden und Resultaten vorlieb zu nehmen, welche sich aus dem kirchlichen Aufgabenkreis selbstverständlich ergeben.

Nach diesen Vorbemerkungen trete ich ins Thema ein. Der ungeheure Reichthum des behandelten Materials, den Band II und III bieten (auf 1822 resp. 1936 Spalten) erhellt daraus, dass es sich um nicht weniger als rund 350 bzw. 450 Artikel handelt, darunter ein hoher Prozentsatz tief fundierter, von Fachleuten stammender, die auf ihrem Gebiete eingehende Studien hinter sich haben. Im Ganzen hat die Redaktion des Staatslexikons bei 600 Mitarbeiter gewonnen (darunter rund 50 Oesterreicher!). Unter der angeführten Anzahl von Artikeln sind 51 resp. 87 Biographien, von denen je die Hälfte katholische und nichtkatholische Persönlichkeiten betreffen. Ganzseitige Bilder sind beigegeben den Biographien von Görres, Hegel, Hertling, Hitze und Kant im Band II, von Ketteler, Kolping

¹⁾ Band I: Abel bis Fideikommiss, 1864 Spalten mit 74 Bildern;

Band II: Film bis Kapitalismus, 1822 Sp. mit 56 Bildern;

Band III: Kapitulation bis Panславismus, 1936 Sp. mit 73 Bildern—jeder Band gebunden in Leinwand \$10.00.

ibniz, Leo XIII., Marx im Band III. Von den übrigen Biographien sind zu nennen: die französischen Köpfe (von Waldemar Gurian und Hermann Jatz), ferner die Portraits von K. L. Haller (Ewald Reinhard), Wilhelm Hohoff (Joh. Messner), K. E. Jarcke (Frieda Peters-Saurenhaus), Georg Jellinek (Simon Hirt), Franz Graf Kuefstein und Kardinal Gaspard Mermillod (Karl Lugmayer), Heinrich Lammasch (Alfred Verdross), Joseph de Maistre (A. Röck), Karl Menger (Bernhard Pfister), John Stuart Mill (Otto Weinberger), Adam Heinrich Müller (Maria Schlüter-Hermkes) und Metternich (R. v. Strele). Oesterreichische Biographien zähle ich im ganzen 16, darunter meine Artikel Kardinal Anton Gruscha, St. Klemens Maria Hofbauer und K. E. Moy de Sons. Bedauert muss werden, dass Persönlichkeiten der österreichischen Romantik wie Jarcke und Adam Müller eine ungenügende Behandlung erfahren haben. Die Wiener Schule der Soziologie, Spann-Baxa, hat für die Erstellung gerade der romantischen Staatswissenschaft und für die Wiederaufnahme einer Adam Müller-Forschung so entscheidende Beiträge geliefert, dass es schlechterdings unverständlich bleibt, warum der einschlägige Artikel nicht einmal darauf verweist. Zur Jarcke-Forschung von Peters vergleiche man meine Kritik in der Zeitschrift für die gesamte Staatswissenschaft, LXXXIII, 168 ff.).

Von richtungsgebenden sachlichen Artikeln der beiden Bände nenne ich: Fordismus, Kapital, Kapitalismus von Univ. Prof. Franz Keller (Freiburg i. Br.); Freimaurer, Geheime Gesellschaften vom bayrischen Staatsminister a. D., Franz Schwyer; Gemeinschaft von Univ. Prof. Götz Briefs (Berlin); Geschichte, Geschichtswissenschaft von Ernst Kaslowski (Neisse i. Sch.); Gesellschaft, Gesellschaftslehre von Univ. Prof. Wilhelm Schwer (Bonn); Gottesgnadenthum, Legitimität von Simon Hirt (Freiburg i. Br.); Grossdeutsch, Paneuropa von Hugo Graf Lerchenfeld, dem deutschen Gesandten in Wien; Kleindeutsch von Julius Dorneich (Freiburg i. Br.); Hausbesitz und Mietherschutz von Oswald v. Nell-Breuning, S. J. (Frankfurt a. M.); Imperialismus von Franz Müller (Köln); Integralismus von Robert v. Nostitz-Rieneck, S. J. (Freising); Modernismus von Erich Przywara, S. J. (München); Keimendes Leben von Hermann Muckermann (Berlin); Klasse, Klassenkampf, Klassenstaat von Gustav Gundlach, S. J. (Berlin); Konservative und liberale Bewegung in Oesterreich, Alois Prinz Liechtenstein von Friedrich Funder, dem Chefredaktor der Wiener "Reichspost"; Kunst, Franz Grillparzer von Oskar Katann (Wien); Liberalismus, Marxismus von Joh. Messner (Wien); Methodenlehre, Oesterreichische Schule der Nationalökonomie von Otto Weinberger (Wien); Mittelalter von Alois Dempf (Bonn); Mutterrecht von Georg Höltker, S. V. D. (Berlin); Mystik und Mystizismus von Univ. Prof. J. P. Steffes (Münster i. W.); Panslavismus von J. L. Seifert (Wien).

Dieser kurze Ueberblick über einige der markantesten Artikel lässt leicht erkennen, welche Un-

summe von fachlicher und redaktioneller Arbeit in dem Gesamtwerk steckt. Das Bemühen, auf eine grösstmögliche Anzahl von Stichworten erschöpfende Antworten zu geben, darf als gelungen bezeichnet werden. Der Zweck eines Lexikons ist erreicht, wenn es möglichst viele Probleme in einzelnen Abhandlungen bereitstellt, dieselben jeweils von den besten Fachleuten bearbeiten lässt, in diesen Beiträgen den derzeitigen Stand der Forschung bietet, im übrigen aber in den einzelnen Artikeln auch alle Literatur anführt, auf gegentheilige, kontroverse Meinungen aufmerksam macht. Alles dies ist dem Herderschen Staatslexikon durchaus gelungen. Auch die Einheitlichkeit mangelt ihm nicht, soweit redaktionelle Organisation dieselbe gewährleisten kann. Nur wer alle diese Vorzüge und die sachliche Leistung, welche die bereits vorliegenden drei Bände enthalten, anerkennt und ernsthaft würdigt, hat das Recht, über dieses Lob hinaus auch noch kritische Gedanken vorzubringen.

Wenn ich mir nunmehr einige kritische Anmerkungen gestatte, wie sie sich mir beim Durchblättern des Werkes aufgedrängt haben, so erinnere ich noch einmal daran, dass es sich hier nicht um eine Diskussion der Grundlagen handelt,—ich bringe vielmehr Einzelwünsche vor, die auch auf dem Boden der nach der Lage der Dinge ganz unvermeidlich gegebenen Grundlage erfüllt werden können.—Die Terminologie "Gegenreformation" ist unschön, historisch falsch und im innerkatholischen Sprachgebrauch schon seit Carlo Caraffas "Commentaria de sacra Germania restaurata" (1630) durch den viel reineren Begriff "katholische Restauration" ersetzt. Was Edgar Fleig in diesem Artikel vom Einfluss des Barocco auf die Staatskultur sagt (II. 393 f.), macht den Eindruck, als ob er niemals eine Quelle dieser Epoche in der Hand gehalten hätte (Ich verweise z. B. auf die platonische Lehre von der Politica orthodoxa, musica et rhythmica, welche Johannes Caramuelis-Lobkowitz, O. S. B., der Abt von Monteserrato, in seiner Biographie des ehrw. Dominicus a Jesu Maria O. Carm., entwickelt, Viennae 1655, lib. VI. cap. 3, pag. 420 f.). Es stimmt aber, was er sagt, überein mit dem, was J. P. Steffes in dem Artikel "Mystik und Mystizismus" lehrt vom Verhältnis des Staates zur "Mystik" (III. 1469). Hier fehlt einfach die gründliche Analyse, der präzise Strukturbefund des Staates der religiösen Vergangenheit und seines Verhältnisses zur Religion.—Unangenehm berührt, dass an einzelnen Stellen des Werkes Parteipolitik mit wissenschaftlicher Argumentation verwechselt wird. Sehr objektiv schildert Friedrich Funder, obwohl christlich-sozialer Publizist, die konservative Bewegung in Oesterreich, die vor der christlich-sozialen Bewegung liegt (III. 553), ja er neigt sogar Liechtenstein zu, der am Ende seine eigene christlich-soziale Vergangenheit desavouiert hat (1013). Weit weniger unvoreingenommen, auch kaum sehr von wirklichen Sacherkenntnissen getrübt, sind die Ausfälle gegen den "Wohnungsbolschewismus", welche Nell-Breuning als zu seiner Aufgabe gehörig betrachtet; er stellt sich dabei

so einseitig wie möglich auf den Boden bourgeois-kapitalistischen Denkens, ohne auch nur den Versuch zu machen, das so überaus bedeutsame Strukturproblem kommunalsozialistischer Wohnungspolitik, an dessen Lösung auch konservative Sozialpolitik interessiert ist, ehrlich zu würdigen (II. 1085; III. 1297). Den Artikel "Kommunal- oder Municipalsozialismus", der ein entwicklungsreiches Gebilde, richtungsweisend für die allernächste Zukunft, zum Objekt hätte, kennt das Staatslexikon überhaupt nicht. Hier liegt ein offenkundiges Nichtsehen nicht bloss von Problemen, um welche Theoretiker diskutieren, vor, sondern von historischen Realitäten, deren Entwicklung aller Wahrscheinlichkeit nach eine aufsteigende ist.—Dass ein Artikel über das politische Problem eines ev. "Anschlusses" Oesterreichs an Deutschland in das Lexikon aufgenommen wurde (von Bundesrath und Univ. Prof. K. G. Hugelmann, III. 1865 ff.) wird hinlänglich aufgewogen durch die wesentlich positivere Bewerthung der ausserdeutschen Mission Oesterreichs und der paneuropäischen Idee, welche Gesandter Graf Hugo Lerchenfeld vertritt (II. 895; III. 1930). Dass aber auch an völlig deplazierter Stelle (in dem Artikel über den österreichischen Juristen Franz Klein von Hugelmann) in unangenehmer Digression das politische *ceterum censeo* des Anschluss-Gedankens wiederkehrt (III. 405), verletzt unnöthig alle, die gegenheiliger Auffassung sind. Hier müsste die Redaktion eines a-politischen, wissenschaftlichen Werkes ihren in der parteipolitischen Front stehenden Mitarbeitern mit thunlichster Schonung zu verstehen geben, dass für politische Wunschbilder die Spalten eines auf Jahrzehnte berechneten Lexikonwerkes doch zu werthvoll sind. Auch die Behauptung, dass das Anschlussverbot des Völkerbundes völkerrechtswidrig sei, daher völkerrechtlich anfechtbar, dass der Kampf dagegen ein "Kampf ums Recht", nicht nur im moralischen, sondern auch im positiv-rechtlichen Sinne sei, wie Univ. Prof. Alfred Verdross sich ausdrückt (II. 277), kann ich nur als eine (von seiner Schule, der "reinen Rechtslehre" Hans Kelsens, sonst gerne bis in die letzten Verzweigungen verfolgte) wissenschaftliche Maskierung politischer Wunschbilder bezeichnen. Was das Anschlussproblem als Ganzes betrifft, so hätte die Redaktion des Staatslexikons unbedingt auch eine anschlussgegnerische Stimme aus Oesterreich zu Worte kommen lassen müssen, auch wenn der Werth dieser Stimme in ihrer österreichischen Umwelt mehr gewogen als gezählt werden muss.

Zum Schluss ein Vorschlag an die Redaktion für die noch ausstehenden beiden Bände des Werkes,—ein Vorschlag, der den Versuch macht, auch innerhalb des Rahmens, den der deutsche Katholizismus für ein Staatslexikon allem Anscheine nach sich selbst ziehen muss, die andere Richtung, die deshalb nicht ausgestorben ist, weil sie ins Hintertreffen kam, die traditionelle, konservative romantische Richtung, wie man sie, gewiss durchaus mangelhaft, nennen kann, ich sage am liebsten die platonische Richtung näher als bisher heranzuziehen. Es muss auch dem Staats-

lexikon von Werth sein, zu den noch immer vorhandenen, namentlich in Oesterreich mehr denn je voranschreitenden Vertretern der romantisch-konservativen Tradition die Brücken nicht restlos abzubrechen. Wie die letzte Katholisch-Sozialtagung in Wien, von der schon die Rede war, neuerdings bewiesen hat, sind es drei Gruppen in Oesterreich, die hierher zu rechnen sind: die Schul-Othmar Spann an der Wiener Universität, anknüpfend an Adam Müller, und die Romantiker im Sinne des "deutschen Idealismus", die Nachfolger Karl Vogelsangs im engeren Sinne wie Anton Ore und Karl Lugmayer, und endlich ich selbst und meine Freunde, die wir unter dem Namen "Die österreichische Aktion" eine Sammelpublikation herausgegeben haben (von mir besprochen in dieser Zeitschrift im Dezember 1927) und den Versuch machen, unter dem Mott "Rechts stehen und links denken" das konservative Denken mit dem modernen zu verbinden.²⁾ Ausser Lugmayer und mir selbst, die wir für die bisher erschienenen drei Bände des Staatslexikons österreichische Biographien verfasst haben, ist niemand von den drei Gruppen der oben genannten konservativen Theoretiker im Staatslexikon vertreten, am allerwenigsten durch theoretisch-konstruktive Beiträge. Zwei Probleme wären aber unbedingt noch zu behandeln, soll die platonische Tradition des Katholizismus im Staatslexikon ihr bescheidenes Plätzchen finden neben der aristotelischen. Diese beiden Probleme sind 1.) das historische wie begriffliche Verhältniss des Staates zur "Mystik", d. h. zur Religion und Kult in allen ihren Aeusserungen, was allein den historischen Staat, aus dem auch der Katholizismus noch lebt, insbesondere den barocken und den romantischen Staat erklären kann (also ein Artikel "Staat und Mystik"), und 2.) die soziologische Struktur des Staates nach der konservativen, platonischen, barock-romantischen Staatstheorie, eine Dogmengeschichte der familialen und paternalen Staatstheorie des Katholizismus (also ein Artikel "Staat und Familie").

Es ist sicher, dass die stärkere Berücksichtigung der konservativ-romantischen Richtung durch das Staatslexikon auch diesem selbst zu grossem Vortheil gereichen muss. Die sachlichen Qualitäten des Werkes, die ihm das ruhige, abgeschlossene Gepräge geben, müssen an Farbe gewinnen, wenn ihm auch die Gedankengänge Platz finden, die der traditionellen katholischen Kulturauffassung entsprechen. Wenn es die Funktion der "Katholischen Aktion" ist, alle Richtungen des Katholizismus zusammenzuführen und hinzuordnen auf das gemeinsame Ziel, dann kann es für katholische Veranstaltungen und Unternehmungen nur ehrenvoll sein, diesem Vorbild zu folgen.³⁾

DR. ERNST KARL WINTER (Wien).

²⁾ Vgl. nunmehr auch mein Buch: "Die Sozialmetaphysik der Scholastik" (Wien 1929, Deuticke).

³⁾ Nachtrag: Diese Sätze wurden im Sommer 1930 geschrieben. Inzwischen hat mich die Redaktion de-

Denkt an die sozialen Pflichten!

Das "Apostolat des Beispiels im Programm des H. Paulus" bildet den Gegenstand des diesjährigen Hirtenbriefes des hochw. Cardinals Bertram, Fürstbischof von Breslau. Es ist ein kostbares Dokument, auch zeitgeschichtlich von grosser Bedeutung, das einst in der Kirchengeschichte zitiert werden wird, so wie wir heute aus den Predigten und Homilien der Kirchenväter schöpfen.

Aus dem Abschnitt "Sei Vorbild in Werken der Liebe!" sei folgende Stelle angeführt:

"Die schmerzlichste brennende Wunde im Volksleben ist die Selbstsucht. Traurige Szenen erleben unsere Tage. Ein Skandal folgt dem anderen durch Werke der Habgier, der Unehrlichkeit, des Wuchers; und das Ergatterte wird der Ueppigkeit, dem Luxus, der Genussucht geopfert. Daher fürchterbare Erbitterung bei denen, die ihre mühsam erdabten Ersparnisse in der dem Kriege folgenden Katastrophe verloren haben und nun darben müssen.

"Dum hat die Kirche, wenn sie einerseits das Privateigenthum so schützte, wie es das siebente und zehnte Gebot der Zehn Gebote Gottes vorschreibt, doch auch die Besitzenden ohne Unterschied, die Fürsten und die Gesellschaften und die Privaten aufs eindringlichste gemahnt: Denkt an die sozialen Pflichten, die auf dem Besitze lasten! Helfet den Nothleidenden! Helfet dem Gemeinwohl! Helfet in der Gesetzgebung und im persönlichen Wirken denen, die schuldlos durch die Kriegsfolgen verarmt und zu Bettlern geworden sind! Das ist ernsteste Christenpflicht. Gott wird im Gerichte strenge Rechenschaft darüber verlangen.

"Der Selbstsucht soll die christliche Gesinnung als Damm entgegensetzen das Beispiel der freiwilligen Entsagung, das Beispiel der Genügsamkeit, Einfachheit, der Sparsamkeit, um dem Nächsten helfen zu können.

"Mag der Einzelne nicht aller Noth helfen können, er soll doch Herz haben für alle Noth.

"Arbeitgeber und Arbeitnehmer sollen jene Gesinnung üben, die wir christliche Interessengemeinschaft nennen, das heisst: als Arbeiter in demselben Berufe sich betrachten und so theilnehmendes Interesse in Wort und Werk für einander haben.

"So geht St. Pauli Wort: 'Sei vorbildlich in der Liebe im Wandel' — an alle Kreise. So ist das Wort des Papstes Leo XIII., dass zur Gerechtigkeit die Liebe unter den Ständeklassen hinzutreten muss, ein Ausdruck der Mahnung des Völkerapostels.

"Mag das, was der Einzelne opfern kann, an sich gering sein, es ist gross als vorbildliche That. Immer wieder sei erinnert an jene arme Frau beim Opferstock am Eingange des Tempels in Jerusalem. Sie konnte nur einen Heller von ihren Ersparnissen für darbende Mitmenschen opfern. Und doch

rühmt der Heiland dieses kleine Opfer. Denn sie hat es vom Munde sich abgespart.

"In diesen Worten Jesu liegt ein grosser Trost für alle Christen in schlichter, einfacher, armer Lebenslage. Die brauchen nicht zu denken: Ja, wenn ich viel Geld und eine hohe Stellung hätte, dann könnte ich segensreich wirken. Nein, gerade in Deiner bescheidenen Lebenslage soll Dein Beispiel so vorbildlich wirken, wie wir es bei der armen Witwe an der Tempelpforte gesehen haben. Den Erfolg soll jeder getrost in Gottes Hand legen. Gerade aus ärmsten Häusern sind Männer und Frauen hervorgegangen, deren Einfluss in der menschlichen Gesellschaft segensreich für die weitesten Kreise wurde. Wenn sie jemand fragte: wem verdankt ihr diese Kraft hoher Gesinnung, diese Thatkraft? — die meisten antworteten: dem Beispiel meiner schlichten armen Eltern.

"Sehet da die wundersamen Wege, die das Apostolat des guten Beispiels wandelt, geleitet und befruchtet von den verborgenen Absichten der göttlichen Vorsehung."¹⁾

Aus Central-Verein und Central-Stelle.

Lehrer und Lehrerinnen erfüllen die Funktionen des Erziehers nicht im Namen des Staates, nicht im Namen der Gesellschaft, sondern ausschliesslich im Namen der Eltern und im Namen Gottes. Das Prinzip der Freiheit des Familienvaters ist immer die Grundlage des katholischen Programms gewesen.

Kardinal van Roey.

Der Laie in der heutigen Kirche.²⁾

Von Prof. Dr. Engelbert Krebs, Freiburg i. Br.

Das Geheimnis der immer lebendigen Kirche ist die Einwohnung Christi in den Seelen. Weil in der Taufe die heiligmachende Gnade, die von Christus dem Haupte in die Welt gebracht wurde, in unsere Seelen eingegossen wird, beginnt Christus in unserer Seele wirksam zu sein mit jener Weihe und Hingabe an den Vater, mit der er selbst sein Leben lang den Willen dessen that, der ihn gesandt hatte, und seinen Namen verherrlichte, wie der Vater ihm aufgetragen hatte. Weil Christus mit der Gnade in uns gegenwärtig und wirksam ist, darum ist die Kirche ein Leib, dessen Haupt Christus, dessen Glieder wir sind. Darum ist die Kirche als Ganzes unzerstörbar lebendig und dient durch die Jahrhunderte und über die Erdtheile hin der Anbetung und Verherrlichung des Vaters. Weil Christus es ist, der in den Seelen wirkt und als Haupt eines von ihm beseelten Leibes wirkt, darum bleibt auch die Ordnung in diesem Leibe, die Verschiedenheit der Aemter und die Gemeinsamkeit des Geistes in der Kirche erhalten. Zwar zwingt Christus niemanden mit seiner Gnade. Aber wenn hier ein Glied oder

¹⁾ Loc. cit. Breslau, 1930, p. 20-21.

Staatslexikons eingeladen, in einem Artikel "Paternale Staatstheorie" die platonische, "barock-romantische" Staatstheorie aufzufassung zu interpretieren. Der Artikel wird (mit einer redaktionellen Vorbemerkung) in Band IV des Staatslexikons erscheinen.

²⁾ Erstmals veröffentlicht in der Akademischen Bonifatius-Korrespondenz. No. 1, Jahrg. 44. Abdruck an dieser Stelle mit besonderer Erlaubnis des hochw. Herrn Verfassers. D. Red.

viele Glieder sich widersetzen und absterben, so wirken anderswo andere um so lebendiger mit. Zwar macht das Haupt jene Glieder, die als Lehrer und Führer für die anderen dienen, nicht persönlich unfehlbar; — auch der Papst kann irren und selbst eine Irrlehre predigen; — aber davor bewahrt Christus die Kirche, dass die Gesamtheit der Lehrer in die Irre geht, oder dass der Papst, wenn er in Zweifelsfragen um eine letzte und endgültige Entscheidung über Glauben und Sitten angegangen wird, die Kirche in die Irre führt. Wenn der Papst als oberster Hirt und Lehrer kraft seiner apostolischen Autorität "vom Lehrstuhl herab" — ex Cathedra — eine endgültige Lehrentscheidung gibt, dann ist er durch Christi Beistand in demselben Masse vor Irrthum bewahrt wie es die Gesamtkirche ist. Denn er fasst in solchen Fällen den Glauben der Gesamtkirche autoritativ in Worte.

Die Unfehlbarkeit des allgemeinen und päpstlichen Lehramts gewährleistet der Herr seiner Kirche durch die mit der Weihe sich forterbenden Amtsgnaden und den besonderen Beistand des Heiligen Geistes. Aber auch die Masse der nicht mit dem Lehramt betrauten Glieder der Kirche, die Menge des katholischen Volkes wird inmitten einer von jedem Windhauch der Meinungen hin und her getragenen Umwelt in einer merkwürdigen Stabilität des Glaubens bewahrt. Woher kommt diese Festigkeit? — Wie die Taufe das Gnaden- und Glaubensleben der Seelen begründet, so gibt ein eigenes Sakrament den Einzelseelen diese Festigung, die dem Gesamtleibe der Kirche zugute kommt und seine Geistessgemeinschaft bewahren hilft: es ist das Sakrament der Festigung, die Firmung. Sie hilft dem einzelnen, der ihre Gnaden durch stille Einkehr und Gebet oft in sich wiedererweckt, zur Bewahrung seines Glaubens; sie hilft eben dadurch der Kirche zu jener der katholischen Bevölkerung eigenen instinktmässigen Sicherheit gegen neue Irrwege; sie dient aber auch zur Stärkung in dem Vormarsch der Kirche, sie ist die eigentliche Waffenrüstung für den Eroberungszug des Gottesreiches.¹⁾

"Ausgerüstet mit der Kraft aus der Höhe" (Lk. 24, 39), sind die Apostel und die anderen Theilnehmer an der ersten wunderbaren Stärkung des Pfingstfestes auf den Eroberungszug für Christus gegangen. Und wenn sie durch die Taufe irgendwo neue Glieder des Leibes Christi gewonnen hatten, so stärkten sie diese alsbald durch die Handauflegung und Gebet mit dem Heiligen Geist. Und in der Kraft dieses Geistes bestanden die Christen die Verfolgungen der Martyrerzeit und gewannen durch ihr Beispiel die Heiden für den Glauben. Denn diese Mitarbeit der Neugewonnenen an der Werbung abermals neuer Glieder der wachsenden Kirche schärfte die Apostel den Ihrigen ein. So schreibt der heilige Petrus: "Geliebte, ich ermahne (euch)

¹⁾ "Die Firmungsstunde ist die Stunde der Wiehe zum Apostolat. In jeder Periode der Kirchengeschichte sehen wir dieses Feuer apostolischen Eifers in edlen Herzen brennen. Sollte das von der Jetztzeit etwa nicht gelten?" Kardinal Bertram, Laienapostolat, Freiburg (Herder), 1921, S. 8.

als Fremdlinge und Pilger, enthaltet euch der fleischlichen Begierden, die wider die Seele streiten, und führet euren Wandel vor den Heiden in Vortrefflichkeit. Dann werden sie, die euch als Uebelthäter verleunden, eure guten Werke sehen und Gott preisen am Tage der Heimsuchung" (1 Pet. 2, 11 f.). "Ihr Frauen, seid euren Männern ergeben, dann werden solche, die dem Wort nicht zugänglich sind durch den Wandel der Frauen auch ohne Wort gewonnen werden, wenn sie euren gottesfürchtigen und lauterer Wandel wahrnehmen" (ebd. 3, 1 ff.). "Und wenn ihr auch um der Gerechtigkeit leiden müsstet, dann Heil euch! Lasst euch dadurch nicht einschüchtern und erschrecken; haltet nur Christum den Herrn heilig in eurem Herzen und seid stets bereit, euch gegen jedermann zu verantworten, der über die Hoffnung, die euch beseelt, von euch Rechenschaft verlangt. Aber thut das mit Sanftmuth und Ehrfurcht und gutem Gewissen, damit jene, die euren christlichen Wandel verdächtigen, mit ihrer Verleumdungen zuschanden werden" (ebd. 3, 15). Aehnlich mahnt Paulus: "Bestrebet euch, ehrbar zu wandeln vor denen, die draussen sind" (1 Thess. 5, 22). "Befleissset euch des Guten nicht nur vor Gott, sondern auch vor allen Menschen!" (Röm. 12, 17; vgl. 2 Kor. 8, 21). "Ein jeder von euch sei gefällig dem Nächsten zum Guten, zur Erbauung!" (Röm. 15, 2). "Alles geschehe zur Erbauung!" (1 Kor. 14, 26).

Aufgabe der Apostel und ihrer Nachfolger im Priester- und Bischofsamt ist nach den Worten des heiligen Paulus "Diener Jesu Christi für die Völker zu sein und den heiligen Dienst im Evangelium Gottes zu versehen, damit die Völker eine Gottgefällige Opfergabe werden, geheiligt durch den Heiligen Geist!" (Röm. 15, 16). Aber er braucht die Mitarbeit der Laien durch Gebet, gute Beispiel und Dienst der Liebe: "Meine Brüder, ich bitte euch bei unserem Herrn Jesus Christus und bei der Liebe des Geistes: Steht mir durch eure Fürbitte bei Gott im Kampfe bei!" (Röm. 15, 30). "Ich empfehle euch unsere Schwester Phöbe . . . nehmt sie auf im Herrn . . . und steht ihr bei in allem, worin sie eurer bedarf. Denn auch sie hat vielen beigestanden und auch mir! (Ebd. 16, 1-2). Und er grüsst und rühmt jene Laienmitarbeiter "Aquila und Priska, meine Mitarbeiter in Christus . . . Maria, die sich so viel Mühe um euch gegeben hat . . . Urbanus unseren Mitarbeiter in Christus . . . Tryphäna und Tryphosa, die im Herrn gearbeitet hat, Rufus den Auserwählten im Herrn und seine Mutter, die auch meine Mutter ist" (ebd. 3-13).

(Schluss folgt.)

Die moderne Wissenschaft steht auf dem Standpunkt, dass jede Zeitperiode ihre eigene Klarheit und Kultur habe. Die christliche Philosophie aber lehrt, dass die Ideen von Wahrheit und Recht, Religion und Sitte ewige Geltung haben.

ANTON STEEGER.

Hungersnoth, Wüthen der Rothen und Dürre verschärfen die Noth der Missionare.

In der Meinung, auch ein Theil des Apostl. Vikars Yenchowfu in China sei von Hungersnoth heimgesucht, hatte die C. St. dem hochwst. Bischof Henninghaus \$100 als Gabe für die Nothleidenden zukommen lassen. Ueber deren Verwendung berichtet er nun an uns unterm 3. März:

"Es kam mir diese Sendung wie ein freundlicher Wink der göttlichen Vorsehung. Ich dachte gerade darüber nach, wie ich dem armen Bischof von Si-an-fu (Schensi), dessen Gebiete die Hungersnoth fürchterlich wüthet und hilflose Opfer fordert, zu Hilfe kommen und seine Bitte antworten könnte, die er an mich und andere Mit Bischöfe richtet. So habe ich Ihren Check sofort an ihn überreicht. Es giebt allerdings auch in unserem Gebiete Hungernde, aber so arg wie dort, ist es längst nicht. Ich danke darum in Ihrem und im Sinne des Wohlthäters zu handeln, und bin überzeugt, dass der liebe Gott Ihnen für diese Gabe einen ganz besonderen Segenslohn verleihen wird. Seine Güte wird auch uns nicht im Stiche lassen."

Von den Rothen wiederholt schwer heimgesucht wurde im vorigen Herbst und Winter die Apostl. Präfektur Tingchow. Wie unsicher die Lage auch heute noch ist, ergibt sich aus folgenden, einem Schreiben des hochwst. Apostl. Präfekten Egbert M. Zelzer, O. P. entnommenen Mittheilungen. Er berichtet unterm 23. Februar aus Swatow:

"Morgen werde ich wieder nach Wuping zurückgehen, und habe nun auch die andern Patres zurückgerufen. Sie können vorläufig nur nach Wuping und Shanghang zurück. Alles andere ist noch in den Händen der Rothen. Wir müssen uns freilich bescheiden mit dem kleinen Antheil, den das besetzende Militär uns von den Ruinen freiwillig einräumt. In Wuping habe ich Haus und Kirche bereits soweit repariert, dass ich die hohlen Fensteröffnungen und Thürnen mit Zeitungspapier verklebt habe."

"An eine Rückkehr unserer Schwestern ist für's erste noch nicht zu denken. Die Lage ist noch zu unsicher, zumal das bei uns einquartierte Militär bisher nichts gegen die Rothen unternommen hat."

Sofort nach Empfang der Nachricht, dass fast alle Kirchen und Kapellen, und ausserdem die Wohnungen der Missionare und Schwestern, in der Präfektur Tingchow geplündert worden seien, schickte die Central-Stelle, was sie eben an Messgewändern, Altarleinen, wollenen Decken, etc., vorrätzig hatte. Der Apostl. Präfekt schreibt darüber:

"Bei meiner Ankunft hier in Swatow zeigte man mir auch die Schätze, die Sie und die edlen Wohlthäter gewiss auf Ihre Anregung hin unserer ausgeplünderten Mission gütigst zugesandt haben. Dank, tausend Dank und herzlich vergeltes Gott tausendmal."

In Südwest-Afrika hält die furchtbare Dürre immer noch an. Am 25. February schüttet die ehrw. Schwester M. Aloysia ihr bedrängtes Herz aus in einem Briefe, der in schlichter Weise die gegenwärtige Nothlage darstellt:

"Das neue Schuljahr hat begonnen und brachte uns eine Menge neuer Kinder. Wir haben nämlich noch keinen Regen gehabt; das Vieh geht zu Grund, die Leute haben nichts mehr zu essen. So schicken sie denn die Kinder zu uns, weil sie wissen, in der Mission wird man den letzten Bissen mit ihnen theilen. Natürlich, auf diese Weise können wir die Kinder gewinnen für den hl. Glauben, und die Eltern kommen dann gewöhnlich auch. Aber es ist eine andere Frage, ob es uns möglich sein wird, während dieser schweren Zeit die Lebensmittel zu beschaffen, all die Kleinen am Leben zu erhalten. Ein Sack mielies (Mais) kostet 5 Dollars, und wir bräuchten so 5-6 Sack jeden Monat. Woher das Geld nehmen?"

"Betet, bitte," heisst es zum Schluss, "damit wir Regen erlangen. Die Wolken ziehen immer so schön herauf; schon glaubt man, nun wird es sicherlich regnen. Da entsteht ein heftiger Sandsturm und ein paar Minuten darnach sind alle Wolken verschwunden."

Zwei Bischöfe äussern sich zum Jubiläum des C. V.

Aus der chinesischen Provinz Shantung schreibt der hochwst. Hr. Bischof A. Henninghaus, Apostolischer Vikar von Yenchowfu, unterm 14. Februar:

"Ich sehe in unseren Techny Zeitschriften, dass Sie sich zum diamantenen Jubiläum rüsten! Möge dasselbe dem Central-Verein und allen seinen hochverdienten Leitern viel Freude und Segen und Zuwachs der guten Sache bringen!"

Im gleichen Sinn schreibt der hochwst. Hr. Bischof F. X. Geyer aus der von ihm gegründeten Deutschen Auslandspriesteranstalt zu Godesberg am Rhein, nachdem er aus dem "Central-Blatt" Kunde der bevorstehenden Jubiläumsversammlung erlangt hatte:

"Ich möchte nicht schliessen, ohne Ihnen und Ihrem ganzen Verein meine stets dankbare Erinnerung zu versichern und Ihnen schon heute zum Feste Gottes reichsten Segen zu wünschen, damit es einen glänzenden Verlauf nehme und den grösstmöglichen Erfolg erziele, sowohl in seinen praktischen Auswirkungen als auch zur grösseren Ehre Gottes!"

St. Bonifatiusfeiern.

Tiefer und allgemeiner als in irgend einem anderen Staate hat der Brauch, das St. Bonifatiusfest zu begehen, in Centralvereinskreisen im Staate Pennsylvania Wurzel geschlagen. Daher vermag denn auch Hr. Eibeck, Präsident des C. V. Zweigs Pennsylvania, in seinem letzten Monatsbrief (März-April) zu erklären, die St. Bonifatiusfeiern nähmen dort stetig an Zahl und Bedeutung zu.

Möchte man doch überall, wo das Fest des grössten Wohlthäters aller Deutschstämmigen noch nicht von unsern Vereinen beobachtet wird, ernste Versuche machen, die jährliche Bonifatiusfeier einzuführen und zur dauernden Einrichtung zu gestalten. Es war nicht von ungefähr, dass im 19. Jahrhundert anderthalb bis zwei Millionen deutschsprachige Katholiken übers Meer zogen, um hier in Amerika deutsches Glaubensleben zu pflegen. Sie brachten uraltes geistig-religiöses Erbe mit sich. Edelgut, das sie zu nicht geringem Theile St. Bonifatius verdankten. Die jährliche Feier seines Festes soll nun vor allem dazu dienen, Wunsch und Vorsatz zu erneuern, die von den Vorfahren übernommenen geistig-religiösen Traditionen zu pflegen und zu verbreiten, auf dass sie einen starken Einschlag bilden mögen im Wesen der katholischen Kirche unseres Landes.

Zeitgemässe Erhöhung des Krankengeldes

Einen muthigen und klugen Schritt unternahm der St. Bonifatius Verein von New Haven, Conn., als er jüngst beschloss, die monatlich von den Mitgliedern zu leistenden Beiträge von fünfundsiebzig Cents auf einen Dollar zu erhöhen. Dafür über-

nimmt der Verein seinerseits den Mitgliedern gegenüber die Verpflichtung, ihnen im Falle ihrer Erkrankung wöchentlich zehn Dollar als Krankengeld zu bezahlen, anstatt wie bisher sechs Dollar. Gegebenen Falls wird diese Summe 52 Wochen ausbezahlt; darnach bezieht das betf. Mitglied \$2.50 wöchentlich Krankenunterstützung. Nach Uebereinkommen mit dem Krankenverbande des Staatsverbandes ist es dem Vereine ausserdem möglich, in langwierigen Fällen Mitgliedern auf 126 Wochen einen Zuschuss von wöchentlich \$3.00 zu gewähren; sodann \$2.00 auf weitere 26 Wochen, und zuletzt \$1.50 die Woche für die Dauer der Krankheit. Ausserdem bezahlt der Verein \$200 Sterbegeld im Fall des Todes eines Mitgliedes und \$100 nach dem Tode der Ehefrau eines solchen.

Das Vorgehen des St. Bonifatius Vereins ist zu begrüßen. Die Erhaltung und Weiterentwicklung der alten Unterstützungsvereine—ebenso wünschenswerth als nothwendig—hängt ganz allein von dem Willen und der Fähigkeit ihrer gegenwärtigen Beamten und Mitglieder ab, sie den Verhältnissen anzupassen und nothwendige Neuerungen einzuführen. Diese Vereine vermögen eine grosse, wohlthätige Aufgabe zu erfüllen, wenn sie die die ihnen gewährte Gelegenheit klug ausnützen.

Zum Eintritt eines Stadtverbandes in sein 25. Jahr.

Mit der März-Versammlung beschloss der Stadtverband New York das 24. Vereinsjahr. Einzelheiten aus dem von dem Sekretär, Hrn. Leonard Heuser, zusammengestellten Jahresbericht verdienen weiteren Kreisen des C. V. mitgetheilt zu werden.

Da der Verband und der Frauenbund die Aegide der Jahresversammlung des Staatsverbandes, abgehalten in der Stadt New York im September, übernommen hatten, waren die ersten sechs Monate des Vereinsjahres zum Theil den Vorbereitungen für diese Tagung gewidmet. Nichtsdestoweniger wurden alle Bestrebungen des Verbandes fleissig fortgesetzt. Das Agitationskomitee besuchte sämtliche angeschlossenen Vereine und mehrere bisher abseitsstehende. Zwei Vereine, der eine ein Zweig des Dritten Ordens des Hl. Franziskus, wurden zum Anschluss bewogen. Ein Komitee besuchte auch regelmässig die Monatsversammlungen des Frauenbundes. Ferner nahm der Verband eine neue, den gegenwärtigen Verhältnissen besser angepasste Konstitution an und berieth über einen Entwurf der vorgeschlagenen neuen Satzungen des Staatszweiges.

Als Neuerung wäre zu nennen die Abhaltung gemeinsamer Versammlungen mit dem Lokalzweige des Frauenbundes. Volksfest, Patronsfest, mehrere Massenversammlungen, mit trefflichen Vorträgen, und Monatsversammlungen brachten die Mitglieder immer wieder zusammen. Schriften der C. St. und des Staatsverbandes gelangten wiederholt zur Vertheilung. Der seit längerem in Vorbereitung befindliche Einwandererführer, für dessen Herstellung \$800 zur Verfügung stehen, soll demnächst fertiggestellt werden.

Der Verband steuerte \$100 zum Jubiläumsfonds des C. V. bei, ermunterte die angeschlossenen Vereine, den Fonds wirksam zu fördern, und nahm von mehreren Zweigvereinen ansehnliche Gaben für diesen Zweck entgegen.

Es gehören dem Verbande 19 Vereine an, mit zusammen 1708 Mitgliedern, und 235 Einzelmitglieder. Zum Konventionsfonds, zum Jubiläumsfonds und für andere gute Zwecke steuerten 17 Vereine zusammen \$1623.70 bei.

Dem Bericht ist eine Uebersicht beigegeben über

die Zahl der den einzelnen Vereinen angehörende Mitglieder. Ausserdem ertheilt er Auskunft über die Betheiligung der Delegaten der Vereine an den Versammlungen des Verbandes, zu den Unternehmungen des Verbandes geleistete Beiträge usw.

Aus einer Anzahl von Hrn. Heuser dem Bericht eingeflochtener Bemerkungen sei die folgende besonders bemerkenswerth hervorgehoben:

“Wäre es möglich, das Interesse der Mitglieder immer so zu fesseln wie es während der Vorbereitungen auf die Konvention der Fall war, dann liesse sich vieles erreichen und es gäbe keinen Grund zur Klage.”

Liegt des Räthsels Lösung nicht gerade darin die Vorbereitungen auf die Konvention zwangensweise die Mitglieder des Verbandes, das Vollmass ihrer Kraft in den Dienst des Verbandes zu stellen? Schlafen, andererseits, nicht gerade so viele unsere Vereine und Verbände deshalb, weil sie ihren Mitgliedern nichts zumuthen, d. h., keine Aufgaben stellen, keine Opfer auferlegen? Rast ich so rasch! gilt für Vereine wie für den Einzelnen.

Aus anderen Verbänden und Vereinen.

Trotz eines heftigen Schneesturms hielt der 9. Wisconsin Distrikt am 23. März in der Herz-Jesu-Gemeinde zu Marshfield seine vierteljährliche Versammlung ab und auch der Katholikentag unterblieb keineswegs. Vertreten waren die Vereine von Rosellville, Bakerville, Hewitt und Marshfield. Dies Männer zusammen mit Besuchern aus der Umgebung und der Stadt selbst füllten, wie es in den Zeitungsberichten heisst, “die geräumige Halle bis auf den letzten Platz.” Die Hauptrede hielt Hr. Gustav Keller, Appleton, Wis., über den “Central-Verein und die Central-Stelle in St. Louis.”

Die Delegatenversammlung beschloss, der 9. Distrikt solle \$250 als Beitrag zum Jubiläumsfonds des C. V. aufbringen. In dieser Versammlung hielten kurze Ansprachen der Pfarrer der Herz-Jesu-Gemeinde zu Marshfield, Rev. H. B. Toeller, und die Herren Gustav Keller, A. G. Felker, Leo Fehrenbach, Elmer Wistrom und Freeds.

Einen ebenso bedeutsamen wie eigenartigen Gegenstand behandelte in der Märzversammlung der St. Louiser Distriktsverbandes hochw. Joseph Husslein, S. J. Der bekannte Soziologe, Vorsteher der soziolog. Abtheilung der St. Louis Universität sprach über “The Healing Mission of Lent.” Der fesselnde Vortrag hinterliess bei den Zuhörern einen tiefen Eindruck.

Die Februarversammlung war einer schlichten aber eindrucksvollen Feier des 70ten Geburtstages des Dichters und Geschichtsschreibers hochw. John E. Rothensteiner, Pfarrer der Hl. Geist-Gemeinde, gewidmet. V. Rev. C. Souvay, C. M., Präsident des Kenrick Diözesan-Seminars, würdigte die Verdienste des Gefeierten um Poesie und Geschichtsschreibung, während Frl. P. Hoegen durch Rezitation mehrerer Gedichte Vater Rothensteiners die Zuhörer unmittelbar in seine Werke einführte. Dies und der Vortrag eines eigens für die Gelegenheit in Musik gesetzten weiteren Gedichtes des Jubilars; sodann die Ueberreichung einer Gratulationsadresse in Namen der Kath. Union von Mo., des Frauenbundes und des St. Louiser Distriktsverbandes, und nicht zuletzt das Singen zweier alter deutscher Kirchenlieder in Rothensteinerischer Uebersetzung durch die Versammlung erfreuten das Herz des verdienten Priesters.